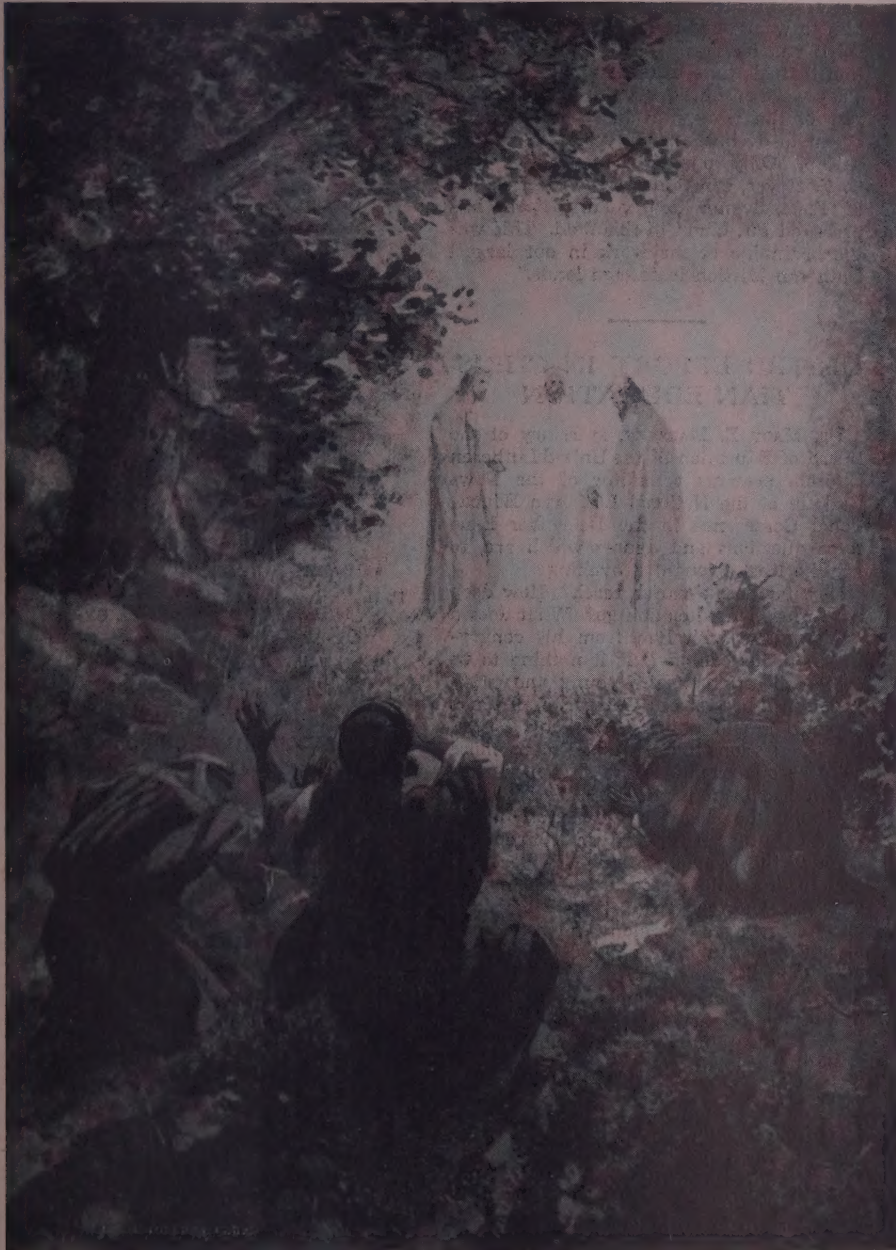


THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



Gramstorff Bros., Inc.

THE TRANSFIGURATION—By William Hole

*He was transfigured
before them.*

*A bright cloud over-
shadowed them.*

*And behold a voice out of
the cloud which said:*

*This is my beloved Son in
whom I am well pleased.
Hear ye him.*

Arise, be not afraid.



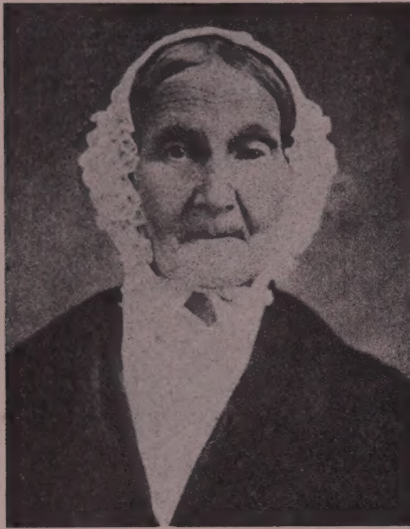
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PHILADELPHIA, PA., JANUARY 10, 1940

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MISSIONARY SPONSOR'S CENTENARY

Cobleskill, New York, Church Recalls
Member Prominent in 1837



AUNT NANCY SCHAFER

In November 1939, Zion Church, Cobleskill, N. Y., remodeled and redecorated its church and in connection with the rededication services published "An Historical Summary" of the congregation. Among the interesting events recorded therein was the story of the beginning of the Foreign Missionary Movement in this congregation in 1837, in which Aunt Nancy Schafer, whose picture is shown here, figured prominently. The account of the beginning of this important work of our Church is as follows:

"The Women's Missionary Society of Zion Lutheran Church began its existence in 1837. Prior to that time there were comparatively few people in the Lutheran Church in this country who felt deeply the importance of Foreign Missions.

"Thus it was that when a young man, born in Carlisle, Pa., June 27, 1815, was converted at the age of twenty-two, and made a solemn promise that if the Lord would open the way he would go and preach the gospel to those in heathen lands, there was no way in which he could obtain help. This young man was Walter Gunn. He confided his wishes to his pastor, the Rev. Dr. G. A. Lintner, at that time pastor of St. Paul's Lutheran Church in Schoharie, N. Y. When the Hartwick Synod met in Cobleskill in 1837, Dr. Lintner mentioned the solemn dedication of this young man to the Lord's work in heathen countries, also that he was poor and knew not how to procure the necessary education to fit him for this service.

"The wives of several of the ministers of Hartwick Synod accompanied their husbands to the meeting, and while there met one afternoon in the home of Colonel Schafer and had a season of prayer while their husbands were engaged in deliberations of the synod. Here it was, in the home of Aunt Nancy Schafer, that four women—Mrs. Crownce, Mrs. Senderling, Mrs. Lintner, and Aunt Nancy Schafer, proposed that they educate Walter Gunn for missionary work. These women started

work forthwith, and in 1842 Mr. Gunn was licensed to preach by the Hartwick Synod and in 1843 received his appointment as missionary to India. After graduation from Schoharie Academy and Union College in 1840, Mr. Gunn had spent two years at Gettysburg Seminary.

"He and his young wife arrived at Guntur seven long months after embarking at Boston. The study of the Telugu language, the work in the schools, preaching to the English residents and to the natives through an interpreter, caused him to wear out the energies of body and spirit and he seemed to have a premonition that his time of labor would be brief. They were encouraged by the steady progress of the work, but in 1849 his health began to decline and July 5, 1851, he fell asleep. Only one missionary, the Rev. C. F. Heyer, sent out by the Ministerium of Pennsylvania two years before, had preceded Mr. Gunn in this field. This was the beginning of the work in our largest Lutheran Mission in foreign lands."

UNITED EFFORT IN CHRISTIAN EDUCATION

DR. MARY E. MARKLEY, secretary of the Board of Education of the United Lutheran Church, presents as editor of the News Bulletin of the National Lutheran Educational Conference in the December issue some questions and figures which are, to say the least, thought provoking:

How far does a parish reach? How deep does Christian education go? What does a student take with him from his congregation to his campus? Is it nothing to us—this migration of the young and privileged members of our Church to all kinds of colleges and universities—good, better, best? Questions like these and many more arise as one examines the student census which has been taken for almost twenty years by the Board of Education of the United Lutheran Church in America through the Women's Missionary Society.

Here are some of the facts—and maybe answers. One congregation in Illinois reports 45 men and women students. They attend 7 institutions in their home state and 10 institutions in 8 other states: Indiana, Michigan, Wisconsin, Iowa, Texas, Minnesota, Missouri, California. The list includes 7 state universities or colleges and 6 church-related colleges, one of them Lutheran.

Here are some other startling figures and facts from a congregation in Wisconsin. Its students—men and women—number 62 and they attend 28 institutions in 15 states. Of these institutions, 10 are in Wisconsin. The others are in Iowa, Indiana, Illinois, Michigan, Montana, Oklahoma, California, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania. The tax-supported institutions represented number only 8, famous independent colleges and universities number 5. Of the 5 church-related institutions, one is a prominent Roman Catholic university.

Two more questions. What does a student bring back from his campus to his congregation? What does a student learn about his Church while on the campus?

THE LUTHERAN

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Lutheran Church

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A GO THAT MEANS COME

HAS it occurred to you that our best known Epiphany Scripture text, "Go ye into all the world and preach the gospel," implies "come" as well as "go"? Have you thought of it as the reversal of the world's trends toward divisions and dispersions and an "about face" toward instead of away from God? The Creator never revoked His purposes as they find expression in the unity of mankind. He has not abandoned His will that all those made in His image should be one in Him and through Him related to each other. His Word which we are commanded to go and preach is really the medium to restore an imperishable fellowship among those whose faith in the only-begotten Son entitles to membership in the communion of saints.

Thus seen, the Epiphany message and the Epiphany star are linked together. Both have a world-wide significance in that they are divinely commissioned heralds. To their summons all eyes and ears may turn. To the call by word and symbol all everywhere may respond. "The power of God unto salvation," like the energy borne earthward by rays of light, knows no distinctions of race, clime, or time.

There is a soul-gripping fascination in this divinely sponsored project of reaching and sensitizing the entirety of humanity to the light streaming from the Throne of God. Nor do the minds of those born again to the new life in Christ resist the logic of its call for

obedience. The inspired Paul is excited to a degree of ecstasy by his vision of the world-embracing care of God for His creatures. To the Romans he wrote: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and his ways past finding out." It is the only declaration of world-wide significance which can be realized independently of the claims of color, culture, and nationality. It knows limitations to no clime and it casts out as unworthy only such as have chosen the dark ways of rebellion in preference to following the warming, beckoning rays of divine love.

The vastness of the power that accomplishes man's redemption thrills one's imagination as we face the content of the promises made by our Lord. We cite one of them which reads, "And I, if I be lifted up, will draw all men unto me." It is intended that this shall be taken literally. It means a mystical energy, a vital force in the habitations where men and women dwell, that can pull them loose from the mire of wickedness, from the maelstroms of evil, from the thralldom of servitude to Satan. Let the Word of God be set on high, so that as by the rays of light streaming from some mighty, skyhigh beacons, the eyes of the blind everywhere shall be opened. Or one may think of that miracle of Jesus whereby the ears of the deaf were unstopped. So may the whole world's deafness be cured.

THE CALL OF BRITISH GUIANA

By THE REV. ROBERT H. DAUBE, Former Missionary

I AM delighted to know that the coming Epiphany Appeal of the Board of Foreign Missions is for Argentina and British Guiana. It was my privilege to serve as a missionary in the latter country for seven years, and perhaps I would still be there if the health of our children had permitted. Without hesitation I endorse the work of our Church in that fascinating country. British Guiana needs the Gospel. The people respond to it. The opportunities for development are unlimited.

The people of British Guiana are in great need. They are in need physically, morally, and spiritually. Large numbers of them are destitute. Almost all suffer from ill health. Underfed, sickly, ragged children and adults are to be seen everywhere. Many have to live in crowded shelters. They are not only in need physically but morally. Adultery is taken for granted. Sixty-two per cent of the children are illegitimate. Social diseases are rampant.

Degraded Cults

But, as with all people, their greatest underlying need is spiritual. The Negroes are superstitious. They fear evil spirits, believe in a "Water Mama" (a deified mermaid, living at the bottom of the river), and carry out the practices of Obeah-ism, a transplanted African cult. The East Indian people, on the other hand, hold to the hopeless message of Hinduism. They believe in the existence of millions of gods, whose favor is necessary for happiness. They live by the law of Karma (fate). Their trust is not in eternal life but in endless re-incarnations, which, they hope, will gradually improve their conditions of life through each succeeding generation. One of their favorite hymns goes like this: "My life is like a little boat, adrift upon the sea of life; I do not know from whence we have come; I do not know where we are going." The aboriginal Indians back in the forests are exceedingly primitive, and their religion is animistic. They know nothing about God, so they reverence the powers of nature. Their worship is of the sun, the moon, the trees, the river, the winds, the storms, and favorite animals, or at least the spirits behind these forces and creatures. The superstition of the Negroes, the hopelessness of the East Indians, and the ignorance of the aborigines fill British Guiana's cup of spiritual need to overflowing.

But the grace of God changes lives and saves souls! Into the spiritual darkness of the people shines the light of the Gospel. Many shut their eyes to it; indifference is just as present there as here. But many others open their eyes and their hearts, and receive the Gospel in all its saving power. Their lives are changed. Fear of evil spirits is displaced by trust in an all-wise, all-powerful, all-loving God. Moral weakness is displaced by an earnest effort to be upright. Despair is uprooted by the Christian's "sure and certain hope in eternal life." Ignorance fades away at the approach of knowledge of Him Who is the "author and finisher of our faith." One sees the fulfillment of the scripture passage: "The former things are passed away. . . Behold, I make all things new." There is no place like the mission field to see, at first hand, the truth of Paul's declaration that the Gospel "is the power of God unto salvation to every one that believeth."

As Elsewhere, Men and Money

The opportunities for the development of the Christian Church in British Guiana are unlimited. The most promising opportunities are among the 125,000 East Indians from

India. Wherever the Gospel is effectively taken to them, encouraging results are obtained. They receive the message humbly, and become exceptionally fine witnesses. The only two native pastors in our British Guiana Mission, the Rev. Aubrey Bowen and the Rev. Patrick Magalee, are of this race, and are giving outstanding service.

The Church has done its saving work also among the Negroes, Chinese, and aborigines. These races have produced admirable Christian characters and progressive congregations. In fact, the Gospel is welcomed in British Guiana almost everywhere. Christian workers are received with kindness and listened to with respect. The effective presentation of the Christian faith wins believers.

Yet in all that land of 95,000 square miles there is only one Lutheran missionary and his wife, and only two ordained native pastors. The biggest barrier to the evangelization of British Guiana is not antagonism or lack of opportunity. It is rather the lack of missionaries and funds. We pray that both will be forthcoming as a result of the Epiphany appeal.

ONE OF THREE

A Look at British Guiana, Whose Lutheran Mission Is Now Before the Church

APPRECIATION of the articles in this issue of THE LUTHERAN which bear upon the work of our Board of Foreign Missions in South America required us to renew our acquaintance with a little book which was issued in 1922 by the Rev. Dr. Ralph J. White, now of Grand Rapids, Mich. When he returned from a six-year pastorate in New Amsterdam, British Guiana, he put into book form a survey of the Mission whose activities he had directed, thus giving to the Church the book, "Six Years in Hammock Land." Therein, among other information, he explains that the



ARAWAK INDIANS IN BRITISH GUIANA

word *hammock* makes one think of British Guiana because of its wide use by the people of that country. In the editor's mind, however, the hammock was particularly connected with the very primitive furnishings of the Arawak Indians, who were a part of the parish in which Dr. White labored. We asked him in an interview which took place in 1922, when he had just returned from British Guiana, what was necessary in order that a young married couple of Indians could set up housekeeping. As we recall

his reply it ran something like this: "Well, not much. They would select a rectangular plot of ground and set at each of its four corners a post. Upon this post stringers would be laid to form the support of a roof, which would probably be of thatch. The furnishing might consist of a



A RICE NURSERY IN BRITISH GUIANA

hammock and a few cooking utensils. The sides would remain open. The cooking would be done over an open fire. Very little in the way of material equipment would be needed to set up housekeeping in hammock land."

One of Three Parts

If you still have recollections of your study in the geography of South America, you will remember that you learned the answer to the question: "What are the three capital cities of Guiana?" The answer was Georgetown, British Guiana; Paramaribo, Dutch Guiana; and Cayenne, French Guiana. Of the three, British Guiana is largest in area. It lies next to Venezuela. It is subdivided into three districts that are located by the channels of three rivers. One of these counties, so to speak, is named Berbice, from the river of that name which, judging by its representation on the map, is so crooked as to require the water to travel twice as far in its channel as the crow would fly from its source in the mountains to its mouth in the Atlantic Ocean. The port city, which is not far from the end of the Berbice River, is called New Amsterdam. Its name obviously derives from Holland in Europe and indicates the fact that this part of Guiana, as well as its central portion, once belonged to the Dutch. It fell to the British as one of the gains through the wars in Europe in the latter part of the eighteenth century. It was captured by the English in 1796 and was finally ceded to Great Britain in 1814.

The area of British Guiana is a trifle less than 90,000 square miles. It is not quite twice the size of the state of New York. It is just a little more than twice the size of Pennsylvania. Its population, according to the Statesman's Year Book, was 337,000 in 1937, not including something more than 7,000 aborigines. These aborigines are of the race of American Indians, different, however, from those that were encountered by Columbus and his Spanish successors, the Spanish explorers. These we know as Caribs: it was they who gave the name to the Caribbean Sea. The Caribs did not survive the colonization of their country by the Spanish. "They destroyed themselves in their resistance to slavery and to the cruelties of the white race." The Arawaks won out by non-resistance.

Besides these Arawak Indians, British Guiana has also a considerable population who are Hindus—a long way from home, one thinks, when he learns that they are dwellers in a South American country. They were brought to Guiana, as they were taken to South Africa, to provide labor for the sugar, rice, cocoanut, coffee, and rubber in-

JANUARY—THE OPEN DOOR

By Sanford N. Carpenter, McClure, Pa.

THROUGH Janus' gate, which means "the open door,"
The year sweeps in with swirling winds and snows,
And ice that covers pond and lake and stream.
The earth a'weary with her toil of years
Turns low the light, pulls over head and ears
Blanket of snow, and gently goes to sleep.

It is the world's long night of slumber deep
Beneath protecting shield of frozen soil.
The seed, the bulb, the bud, the blade—all life
Now sweetly rests in winter's firm embrace,
And, as the bow is drawn to speed the shaft,
Gathers new strength for call of early spring.

Through paths that shuffling feet have plowed—cross lots—
With crunching step and steaming breath, men pass
From house to house, where gather friend and kin
Around the hearth where blazing fires leap high
In crackling spark, through flue and chimney dark,
To reach the quenching tides of upper air.

In forest deep, the cedar stands, by snows
A living temple made: in radiant light,
Now half revealing, half concealing wealth
Of emerald club moss twining at its feet.
In mountain brook, from either side, advance
The timid fies to clasp cold hands midstream.

Fair Vega and the Pole Star in the North,
Orion and the Pleiades, that guard
The East, and Sirius, high in Southern sky,
With Ursa Minor and the myriad hosts
Of Milky Way, bend low, and, sparkling bright,
Do shed their clear, cold light upon the earth.

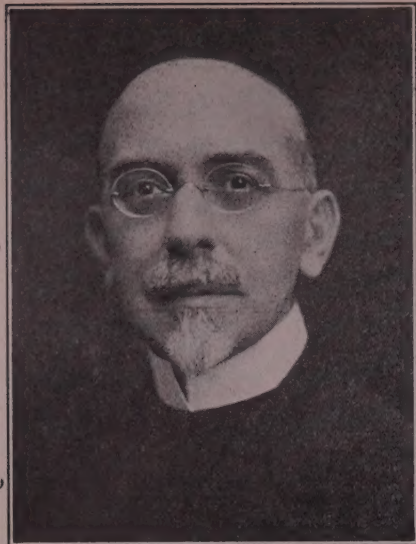
Star depths, snow drifts, deep sleeps, and frozen lake
Do all one unrelenting purpose serve:
That Nature's spring most bountiful may be.
They ever raise high-sounding hymns of praise
To God, the Father, All in all, Who doth
Through cold provide for bloom and cheer of May.

dustries. These persons are East Indians. Their number in 1937 was estimated at 143,000. The total population the same year was estimated at 337,000, exclusive of the original population.

Three Levels in Elevation

British Guiana has been described as occupying three levels. One of these is the flat lowland near the ocean. Next is the plains section; and the southern portion, that farthest inland, is a high plateau, much of which yet remains to be explored and developed. The Statesman's Year Book comments: "British Guiana is rich in gold. In the period between 1884 and December 31, 1931, approximately \$50,000,000 worth of this metal was mined." From 1901 to 1937 diamonds were found, of which the total value is given as nearly \$40,000,000.

British Guiana's climate is "not so good." Pastorates averaging two years indicate conditions in the last century, when there was less knowledge about coping with fevers and other tropical diseases. Isolation is likewise conducive to discontent, since the direct communications with Georgetown are less frequent and more indirect than those which have been established for Caribbean and other South American connections.



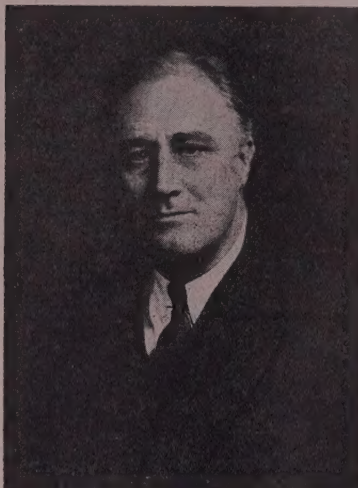
THE plan announced by President Roosevelt on the eve of Christmas was designed in the interest of world peace and of righteous government in the world. It was devised also in the consciousness that these ends can be attained only on spiritual paths; mankind must have God's peace and a government that recognizes Him. It was planned furthermore in a desire to unite all American spiritual energies for these ends.

God forbid that anything should interfere with such highly conceived purposes. The plan however threatens itself by combining this unity of America's spiritual and civil authority with a single foreign spiritual and civil authority, the Vatican State.

The President is the servant of God for the nation. He is also the servant of all the people for the nation. God and the people want peace, want it to be a spiritual peace, but do not want American spiritual principles undermined. The pope is God's servant, but he is not God's servant for American national life. Even many American Roman Catholics do not so regard him and certainly the great majority of Americans do not.

AGAINST VATICAN RELATIONSHIP

President Knubel Writes Protest Against Taylor Embassy in Which President Poppen of the American Lutheran Church Joins



The inclusion of the one false element in the plan is:

(1) *Unnecessary*, since a representative American Roman Catholic might have been named who, with the other two individuals named, would see the President "from time to time."

(2) *Un-American*, since it gives official recognition to a combination of church and state (the Vatican) which is contrary to American principles; since also it undemocratically gives pre-eminence to a minority of the American people—the one individual would be at Rome for constant consultation, the two individuals would see the President "from time to time."

(3) *Disruptive* of American unity and therefore not in harmony with the purpose of peace. Recent temporary relationships to the Vatican aroused widespread opposition, and the present plan has been hailed from authoritative sources as another step towards a permanent relationship. Rome reports the relationship as needed also for reconstruction after peace. Increasing opposition to such relationship will increasingly threaten America's unity.

(4) *A cause of suspicion* that political influences from religious sources are being exerted upon American national life.

F. H. KNUBEL,

President of the United Lutheran Church in America.

E. POPPEN,

President of the American Lutheran Church.

THE VATICAN-WHITE HOUSE PEACE AXIS

By W. H. GREEVER, D.D., New York

IT WOULD be wicked for anyone to place an obstruction in the way of any legitimate movement for world peace, but no movement for peace can be supported *just because* it is a movement that proclaims peace as its purpose. It is, therefore, with a reluctance, which is overcome by very strong convictions concerning involvements which lie below the surface, that we register a vigorous protest against the particular procedure of the President of the United States in the appointment of Mr. Taylor as "ambassador" to the Vatican, even for so laudable a purpose as to promote ways and means for the restoration of peace. A commission, fairly chosen for truer representation, to negotiate with whomsoever might contribute most to the cause of peace would have been more acceptable to those Americans who have the highest regard for our national principles, traditions and integrity. No good reason appears for an "ambassador" to a pope.

Again, by an unusual action, for which there is no precedent except his own in a similar action at the coronation of the present pope, President Roosevelt has raised the issue of diplomatic relationship between the United States and the Vatican. Again commendation has been given by some and protests have been voiced by others. Again assurance is given from the White House that the appointment of Mr. Taylor for a special service is not intended to involve our government at all in the establishment of formal diplomatic relations. This assurance is not assuring. The explanation of the action in the case is not satisfactory. But it is not bad, perhaps, to have this issue raised again if it may become the occasion of the settlement of the issue once and for all, as it is to be hoped will be the case. There will be no better time to settle this issue than the present, as it will continue to plague the American people until it is settled, because, war or no war, it is the fixed purpose of the

Vatican to use every occasion, and every means for that matter, to secure the recognition which it seeks, and for ends which serve the ultimate purposes of the papacy.

There is nothing new in the trick—and we say “trick” advisedly—to capitalize on the acute emergency of a particular condition to promote a purpose that is not apparent to the public. It is an age-long purpose of the Church of Rome to secure recognition of the political supremacy of the pope. That is a fixed tenet in the doctrine of that Church, and the struggles for its general recognition have furnished many pages in history with some tragic chapters. It is that fact which raises the fundamental issue, in any step in the direction of diplomatic relations between the United States Government and the Vatican.

This issue should be faced without prejudice or passion, and should be judged solely on the basis of fact and principle. The principle involved, the principle of separation between church and state, was definitely recognized in the framing of our national Constitution—in favor of separation. That has become our tradition as well as our constitutional law. That principle is generally understood and heartily accepted by our people, who will never knowingly violate it. But that does not mean that they cannot be tricked into a policy of surrender, without knowing the full significance of a course until it is too late to save great trouble. That is precisely the danger of these semi-official appointments for special occasions, with seemingly specious explanations. But is this cherished principle involved in the political recognition of the Vatican?

The Vatican Government

Just what is the Vatican? If it can be regarded as a real state, with geographical boundaries and political functions, then it must be put into a class all by itself—so extraordinary and unique that no parallel can be found to it anywhere else in the world, not even in the “free” cities of northern Europe. Especially is this true if it is to be considered as a state *only*. But the Vatican is not a state only, and here is where consideration must be given to facts. In whatever true sense the Vatican is a state, it is a state absolutely under the control of the Church. So vital is the relation of the Vatican, as a state, to the hierarchy that its head, the “Secretary of State,” is directly responsible to the pope, whose daily report to the pope is the first item in routine schedule. In reality, according to the teachings of the Roman Church and the claims of the pope, the Vatican state is just the capital of a state without geographical boundaries, world-wide and all-inclusive, in which the pope is the absolute sovereign and to which all other governments are subordinate. On the basis of this same claim, all members of the Roman Church, under whatever other government they live, or regardless of whatever citizenship they hold, tacitly, if not consciously, acknowledge supreme political allegiance to the pope. That other governments do not require the definite and explicit repudiation of such supreme allegiance to the pope as *the* temporal ruler over all rulers

is the most outstanding, and perhaps the most inconsistent example of “tolerance” to be found in either political or ecclesiastical relationships. It is precisely on this account that a diplomatic relationship with the Vatican becomes a matter of supreme concern for any government whose sovereignty is to be preserved as free and independent. There is no other “foreign entanglement” that can be compared with this in its implications and potential difficulties.

An Unthinkable Combination

If the Vatican State is no such state as here described, then its importance could never rank it for an *ambassador*, or any other kind of an official representative. But if its importance is due to its relationship in the Roman Church, then this diplomatic relationship becomes as unique as the Vatican State itself is, and that which is sought is a diplomatic relationship between a civil government and a church—an unthinkable thing. When the American people face these naked facts with clear understanding, can they stand, for one single minute, for such a procedure as we are now involved in? We think not! We want no ambassador to the Vatican.

There may be occasion for accredited commissions, fairly representative of all parties concerned, charged with very specific duties of a temporary character, but no governmental authority for political action, to meet situations like the present—where moral force is the only force that can be applied anyhow—but even that is a questionable thing in relation to an involved state like the so-called Vatican State.

This issue has suggested many collateral questions, only one of which we cite. If the Vatican State is to be accepted as a civil government, on a par with other recognized governments, how will members of the Roman Church in America be able to continue to send large amounts of money to Rome for its support, under the recent act of Congress? Will it be possible so to divorce the “state” and the church in this case as to allocate the contributions to the church only? If so, will not the division to meet the needs of that miniature

(Concluded on page 12)

BASIC PRINCIPLES

Papal authority for the statements of facts in this article is indicated in the following citations:

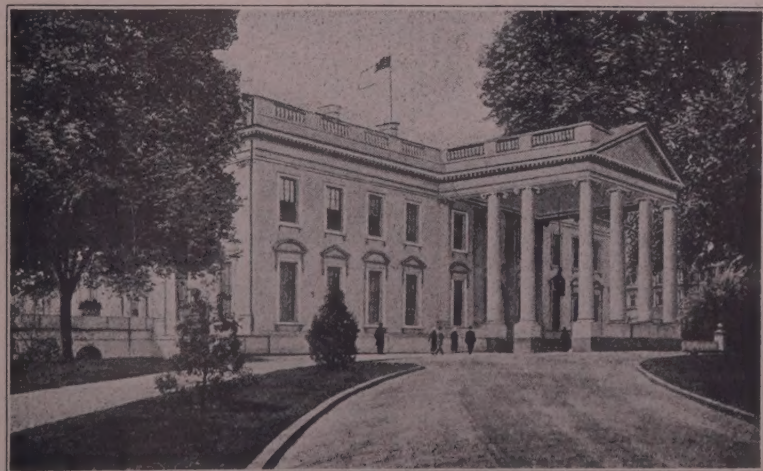
Pope Leo XIII—“The pope has supreme authority, spiritual and temporal, over all societies; and has the keys of the kingdom of heaven; and has supreme legislative, judicial, and coactive authority in both spheres.”

Pope Pius X—“The papacy still maintains and will ever maintain its traditional doctrine of official, political union. . . . The teaching that the church and state should be separated is a most false and pernicious doctrine.”

Leo XIII—Immortale Dei—“Since the aim of the Church is by far the noblest, so its power is of all the highest, and can never be considered inferior to Civil Authority or in any way subject to it.”

Syllabus of Errors—“There shall be no separation of church and state.”

“Freedom of worship and freedom of the press corrupt the minds and morale of the people and lead to the spread of religious indifference.”



IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

The Appointment of Myron C. Taylor by President Roosevelt as his "personal representative" to the Vatican is likely to cause a rising storm of protest as time moves on. The difficulty lies in the fact that the pope is the head of a temporal state, however tiny, as well as the autocratic Primate of the Catholic Church. It would be strange indeed—unthinkable in the light of the past—if these two realms of authority did not commingle in any plans and projects that might arise from the "unofficial" contact of the President's "personal representative" with this two-fold power. Surely no serious objection could be offered to an exchange of moral convictions upon the desirability of peace, nor should there be opposition to any combinations of spiritual influence and enlightened human conviction that would make for a just settlement of the present conflicts in Europe and Asia. Yet the very fact that the first report of the appointment of this "personal representative" is immediately connected with the statement that "it will be the first time in history that there has been an American representative with rank equivalent to that of ambassador in contact with the pope," creates a sense of uneasiness concerning the limit to which this step will carry our government. When a former, inferior, contact between the Vatican and Washington ended seventy-two years ago (1867), there was a sense of relief that this anomalous relation between a hierarchical state and a nation that scrupulously separated state and church had come to an end. The ending of that relation destroyed nothing of value to our nation; there seems to be no pertinent reason why it should be restored now.

The Oldest Date in American history has nothing at all to do with our national life. It is rather concerned with the dim, distant past of what we now call Mexico, and deals with the time when the Maya Indians ruled over a mighty empire whose ruins, now being uncovered and studied, have raised many questions and produced many mysteries. Only recently it has become possible to begin deciphering the Mayan inscriptions. One such, investigated by Dr. M. W. Stirling of Smithsonian Institute, Washington, D. C., has revealed a date which would be expressed in our calendar as 291 B. C. The nature of the inscription indicates that the Mayan empire was established much earlier than that. It is hard, but significant, to realize that the ancestors of a considerable group, now humble and illiterate subjects of Mexico, were in those ancient times the founders of a highly developed civilization whose archaeological remains have stirred the wonder and respect of our own time.

While Gandhi's Latest demand (December 22), that India "must sever the British connection," indicates a growing rift between the Hindus and the Empire, the situation is not as critical as it appears. The very day chosen for the issuance of the demand presents rather a demonstration against the Moslems, whose leader, Mohammed Ali Jinnah, had proclaimed that same day as "Deliverance Day," to mark the resignation of the eight provincial ministries controlled by the Hindu Congress Party. The All-India Moslem League had already gone on record (September 18) that two years' experience had definitely established that "Moslem life and liberty, property and honor, are in danger, and even their religious rights and culture are being assailed and annihilated every day under Congress government." The Moslem fear rests upon the fact that their population is only 80,000,000 out of all India's 350,000,000. On the other hand, the effective force of India's native soldiery is drawn almost entirely from among the Moslems. The

riots that have broken out intermittently, practically all with a religious bias, have not brought nearer the separation which the Hindus desire. The latest riots (December 22) have only strengthened the Moslem determination to co-operate with Britain and add to the British conviction that India is not yet ready for independence. The Hindu Congress Party intends to celebrate its "Independence Day" (January 26) with an intense political demonstration. No doubt there will be even worse rioting, and the lines of distrust and separation between the Hindus and Moslems will be more marked. Beside the determination to defend their internal rights and privileges, the India Moslems have another reason for standing by the British Empire at this time . . . the Russian threat to their co-believers in the lands north of India.

The Massive Walls of Tartar conquerors that were set to enclose the imperial city of Peking 500 years ago, are bursting under the pressure of Japanese immigrants. The new Japanese authorities of the city (now Peiping) have cut through the ancient wall in various places. One aperture connects with a broad road which leads to a new Japanese city at present being constructed seven miles west of Peiping, near the old Imperial Summer Palace. This new city and suburb is to become the railway, industrial and government center of North China. Similar and co-operating centers have already been started at Tientsin, Tsingtao and Tsinan. During the last thirty months 200,000 Japanese have poured into North China. Before 1937 there were less than 15,000 Japanese in all these centers. Today there are 41,000 in Peiping; 35,000 in Tientsin; 24,000 in Tsingtao; 11,500 in Tsinan. Japan evidently intends to make sure of her "living space"—if she can make it stick.

The Barter Economics of Europe have produced many curious adjustments and devices, but none more strange and intriguing than the swapping of Bulgarian gardeners for Hungarian girls to act as dancers and hostesses in the cabarets of Sofia, Bulgaria's capital. Since real money is not allowed to leave either country because of the precarious credit of both nations, this arrangement was agreed upon for mutual convenience. Sofia had to have the Hungarian dancers; Hungary sadly needed the Bulgarian gardeners, rated the best in the world, to step up her agricultural production. So an informal clearing-house was set up, to the satisfaction of both states. The system goes further. If you should be in Austria, and wanted a beefsteak, you would have to depend on some daring Hungarian to smuggle it across the border, wrapped around his body under his clothes. If you were pointed Austria-ward from Hungary, and wanted to make sure of a beefsteak on your arrival, that would have to be your way of satisfying your appetite. But that is because you would have nothing to take the place of Bulgarian gardeners or Hungarian dancers in swapping for beefsteaks.

New York's National Guard knows a good thing when it sees it. Following the amiable example of the Danish Army, which in its recent maneuvers used fireworks to simulate the rattle of rifles and artillery, the Twenty-seventh Division Aviation Corps used oatmeal bombs (November 25) in a demonstration of attacking form upon the anti-aircraft defenses of a moving column of troops. The defense troops were negro members of the 369th Infantry, mostly from Harlem. They gave a good account of themselves and won a technical victory over the attacking planes. However, the oatmeal bombs left a ghastly mark on a number of them with a coating of flour that produced the appearance of terror on their countenances, and even of dissolution as "casualties." That's war as it might happily be—lots of excitement, a comfortable victory or tranquil defeat, and a companionable bowl of oatmeal as a restorer afterward.

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Publishers' Photo Service, New York

THE BOOK OF THE LAW

MODERN Judaism is not the religion of the Old Testament. Modern departures from the ancient faith as expressed in reform and conservative Judaism are confessions that traditional Judaism is unable to meet the needs of modern life.

Rabbi Solomon Goldman opens his book with these words, "The end of almost a century of religious conflict in Jewry finds neither orthodoxy nor reform with any victory to record; finds rather both so impoverished in spiritual and intellectual resources that neither can hope to meet the new challenge of our own new day."

Christianity has, first of all, Jesus Christ. And once again, the world bows before His majesty, as we hear the Old Testament proclamation, "Unto you a child shall be born, and his name shall be called the Prince of Peace, and the government shall be upon his shoulders."

Judaism possesses much that is noble and of high spiritual worth, but it has no Christ in it, and wanting Him it wants all that makes Christianity different from Judaism.

Orthodox Jews may repeat, as they have done for centuries, the twelfth article of their creed, "I believe with perfect faith in the coming of the Messiah, and though He tarry I will wait daily for His coming," but the world knows that there will never appear in time or any other time any other Messiah than the One Who trod the highways of Judea and Galilee nineteen centuries ago.

A Person, Not an Era

Nor will ingenious reform Jews convincingly bring to faith their people, that they look forward to a Messianic age rather than to the coming of a personal Messiah, for there is no hope that there will ever appear among the sons of men one who will do more to bring in the reign of righteousness than the One Who has been leading generations on toward higher things through all the Christian centuries.

The Messiahship of Christ is unescapable.

No mental squirming can escape Him.

No statement, that He is a Christ of theology—(theo-God, logos-word, God's word) lessens Him as Our Divine Saviour and Messiah.

Rabbi Freehof in his book, "Stormers of Heaven," says, "There is an explosive power in the Christian faith" which can capture the souls of men; the consciousness of the presence of God has come to millions of men and women through Jesus.

"Time" has not faded the vividness of His image.

He is still the Saviour of lives.

JUDAISM'S LACK

Lost Messianic Hopes Rob Synagogue of Religious Power

By CARL H. MILLER, Asbury Park, N. J.

No Moslem ever sings, "Mohammed, lover of my soul," nor does any Jew ever say of Moses, the teacher, "I need thee every hour." This is of Christ.

Yes, Jesus did exert a "strange influence" upon this world, but the strangest of all facts is the historical truth, that 1939 years after His birth any thoughtful human being can remain a stranger to it.

A grand and magnificent figure, standing solitary, towering above his contemporaries was Disraeli, the Jew, Prime Minister of England.

Of him the Jewish encyclopedia, Volume IV, page 620, says, "Disraeli appears genuinely to have believed in Christianity as developed Judaism."

His own words reveal him as a lover of his people, and that love was born of his love for Jesus Christ. We quote:

"Perhaps, too, in this enlightened age, as his mind expands, and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince Who was crucified on Calvary. In Him the Messianic mission plainly appeared.

The Light of Jewry

"Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has He not made their history the most famous in the world? Has not He hung up their laws in every temple? Has He not vindicated all their wrongs? Has He not avenged the victory of Titus and conquered the Caesars? What success did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom?

"All countries that refuse the Cross wither, and the time will come when countless myriads in America will find music in the songs of Zion and seek solace in the parables of Galilee. There is one fact that none can contest: Christians may continue to persecute Jews, and Jews may persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?"

Disraeli did not spurn Christianity's offer, and faith in the Saviour of Jew and Gentile made him one of the world's greatest. This Jesus of ours belongs to no race or nation.

In Him was commingled the blood of all the Father's children, Who chose the people of Israel as a vehicle to bring His Son into the world, because they were closer to an understanding of His divine purpose than any other. This Jesus sharing in our common humanity is the Saviour that Christianity offers to Jew and Gentile alike.

Persecution Not a Church Policy

To prate that Christian churches "always" have persecuted the Jews will not stand the test of historical facts. American churches of any denomination have not done so for 150 years. That is why so many Jews are anxious to come to our shores. The Protestant church has no such record, while the Catholic church for generations has earnestly sought to include them in their communion.

Zion in Christ

The establishment of the Christian Jewish church in Germany by Dr. Martin Luther during the fifteenth century has led to a large membership of Lutherans of Jewish descent.

Dr. Arthur Rupin, prominent Zionist, says, "It is quite conceivable that the approximate calculation of 204,000 Jewish baptisms in the nineteenth century not only does not exceed the actual number, but perhaps may fall short of it."

And to disillusion those who may think that these converts were weak branches on the Jewish tree, Rabbi Max Heller musters a galaxy of names like those of Boerne, Felix Mendelssohn Bartholdy, Paulus Cassel, Ricardo, Stahl, John Braham, Sarah Bernhardt, Benfey, and a further extended list in the Jewish encyclopedia, Volume IV, page 253.

They discovered the pure and unadulterated religion of the Old Testament reaching its highest fruition in Jesus Christ as the Messiah.

A Rabbi's Invitation

So Isaac Lichenstein, district rabbi of Tapio-Szele, Hungary, sounded the note that some day will sweep through the hearts of Jewish people by the millions. Thirty-five years a rabbi, he was held in the highest esteem by Jews and Christians.

From the Jewish pulpit he proclaimed the doctrines of

Christianity, and wrote a pamphlet in which he invited the Jews to recognize the Founder of the Christian religion.

"Down through time re-echoes the call to paint our lives first in the colors of the Divine, and human problems will solve themselves.

"The 'Longer Look' reveals the breakdown of human schemes throughout the world, and this fact is veering men's eyes to the Beyond, to the intervention from Beyond." Christianity offers the solution, and well may Jew and Gentile bow humbly as this rabbi of the nineteenth century speaks to our hearts. "I had thought the New Testament to be impure, a source of pride, of overweening selfishness, of hatred, and of the worst kind of violence, but as I opened it, I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light flashed through my soul. I looked for thorns, and gathered roses; I discovered pearls instead of pebbles. Instead of hatred, love; instead of vengeance, forgiveness; instead of bondage, freedom; instead of pride, humility; instead of enmity, conciliation; instead of death, life, salvation, resurrection, heavenly treasure."

And now the birthday of the King draws nigh, let us all bring to Him the frankincense of a sympathetic understanding; let us take the attitude of faith, with the prayer that it may become a fixed position and hasten the day of prophecy, when every knee shall bow, and every tongue confess that Jesus Christ is Lord of all, to the glory of God our heavenly Father.

Spiritual Trends Today—Concluded

By DR. M. EDWIN THOMAS, Secretary of the Board of Foreign Missions

China

FOR more than two years a relentless and cruel war has been raging in this land. Non-aggressive and innocent people have been set upon by an imperialistic nation, greedy for the resources of the land. Under such conditions one could scarcely expect a nation to think of anything but hate, reprisals and despair. But what does one find? A year after the war began, after the conquest of Shanghai and the rape of Nanking, a Christian Chinese leader broadcast to his own people a message of encouragement by urging them to remain true to their faith. He said, "In these days of strife Christianity alone can hold the world together."

In a recent release by the Foreign Missions Conference of North America on "The Christian Mission in a World at War" there is the following paragraph on the situation in China: "The past two years in China have been but one demonstration of the power, validity, hopefulness and necessity of the Christian mission in the time of war. The deep plowing of war through the life of China and the heart of her people has not prevented an increasing harvest of new spiritual life. Everywhere the churches are crowded. Christian groups in the universities and colleges have increased in number and vitality. Presses cannot print Bibles fast enough to meet the demands. The service of Christian missionaries has been widely recognized and appreciated."

In a confidential communication from a noted Chinese Christian leader the following outstanding facts are gleaned:

1. The old prejudice against Christianity is gone. There is a new desire on the part of many people to find out more about Christianity and its message for present-day life. Christian literature is eagerly read; Christian leaders are sought after for service and counsel by government people; the restrictions on religious education in Christian schools are practically removed.

2. The main reason for this change of attitude is to be found in the spirit of service which Christian people and

organizations have displayed since the war began. They have not only actively participated in the relief of refugees and the caring for wounded soldiers, but they have stamped whatever they do with a quality and a spirit which is easily recognized as being distinctively Christian.

3. The way in which Christians have stood for truth and justice, even in the face of personal danger also stands them in good stead.

4. The quiet Christian influence which Generalissimo and Madame Chiang Kai-Shek, the ablest and most trusted leaders of China today, exert on the general public cannot be overestimated. In a recent message to the people of the United States, Chiang Kai-Shek said, "There lies upon us, and we presume upon you also, our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily. Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the East and West, there will be no more war."

5. And lastly the Christian forces not only have not lost ground but have actually marched ahead in the face of great difficulties. Hospitals have continued to function, churches in occupied areas have refused to bow down to brute force. Many Christian agencies are opening new centers in the interior, and are everywhere welcomed by local communities with open arms.

Add to this fact that many are seeking the new life through baptism, and you have a picture that should delight the hearts of God's children everywhere.

Next—Africa

Here we find it very difficult to make an appraisal. Africa, though occupying a vast continent, is not one nation. She is divided into many sections, many of them unimproved and difficult of access. Dangers of unlimited varieties everywhere abound. Not the least of these are sickness and death

resulting from the various fevers for which Africa is noted.

Yet today the attention of the world is focused on Africa. This is true politically, since Africa has numerous raw materials coveted by the nations of Europe. It is also true spiritually, since Africa is more open to receive the Gospel than many another land. Dr. A. R. Wentz declared upon his return from the International Missionary Council at Madras, that during the next ten years Africa will receive much more attention as a mission field than it received hitherto.

Dr. Emory Ross, an eminent authority on missions in Africa, states in a recent book of his, "Out of Africa": "The African hungers for change, for enrichment of life. The religion which has completely controlled his past life proves inadequate for the new. It is being rather generally expelled. The exhaustion of the old religion leaves a vacuum in the soul into which something will be drawn."

Africa is just in its infancy in Christian growth, though missions have been working there for many years. It has fortunate for the cause from man's viewpoint, Dr. Aggrey who could take his place by the side of Gandhi in India, Kagawa in Japan, Chiang Kai-Shek in China. Most unfortunate for the cause from man's viewpoint, Dr. Aggrey died a few years ago in the prime of life. Of him Dr. J. H. Oldham, secretary of the International Missionary Council, wrote: "I shall always be thankful that it was my privilege to know him. He taught me many lessons. He was one of the most Christlike men I had known, and he was perhaps the greatest interpreter of men to one another that I have ever met."

Some of the sayings of Aggrey are worthy of note.

"Africa—my Africa." "I am proud of my color." "I have no time for revenge—that's not African." "I am debtor to all men, to all civilizations, to world Christianity." "I am a brand plucked from the fire. I am a humble product of the self-sacrifice of those who came out to the White Man's Grace." "We often sing Heber's lines—'The heathen in his blindness bows down to wood and stone.' In his blindness? No—in his hunger."

What Africa has done, Africa can do. Africa has originality, childlike simplicity, great capacity for spiritual life. Africa will some day be one of God's great harvest fields. Just at present heavy pressure is being applied to bring her masses into European combat. Dr. Ross in an article which will appear in the series of "Christian World Facts" has recently written—"We must strive to see that continuing prayer and steady power be brought by Christians to bear upon these future days when a few men from several lands may gather together to consider and decide upon the treatment and place Africa is to have for certain years to come, that justice and liberty and honor may prevail, with generosity and forbearance with brotherliness and Christian love." May she be given her chance to live and grow into one of God's beautiful gardens of the redeemed.

Finally—America

And finally we turn our attention back to America. But before closing with a word in regard to our own country, let us turn for a moment to our neighbors in the south.

Possibly the best estimate of spiritual trends in South America can be gleaned from the Madras report.

To summarize. Today the Protestant church community totals one and-one-half millions in a population of 120,000,000 independent people. The Christian occupation of vast territories is still very inadequate. The task is complicated by large immigrant populations such as Japanese in Brazil and Peru, the Moslems in Brazil and the River Plate Region, the Jews in Argentina (the sixth largest country in the world). The religiously estranged intellectual and student classes. The need for better trained national leaders. Politically, economically, racially, and culturally Latin

America is coming to the fore. The religious leaders at Madras from Latin America manifested a great desire for closer co-operation, particularly with the churches of North America, that the protestant forces might in no way lag in taking their rightful place in the future of South America.

As to spiritual trends in North America there are a number to which reference might be made. Let us, however, close with a brief reference to just one: the tendency toward church union. Within the past few years in Canada, the Presbyterian, the Methodist and the Congregational denominations have pretty generally united. In the United States there has been the merging of the Congregationalists and Christians; of the Reformed Church of the United States and a branch of the Evangelicals; of six branches of the Lutheran Church into two, the American Lutheran and the United Lutheran Church. Then there is the present merging of the Methodist Episcopal North, the Methodist Episcopal South and the Methodist Protestant. These are certainly steps in the right direction and ones that indicate the spirit of the times.

GREETINGS

It is more than a New Year we start today—

It's a decade we mark along life's way—

Forty to fifty—ten long years

To fill with good works and sunshine that cheers.

May we find, when the last of the ten departs,

Joy in the world! Peace in our hearts!

Philadelphia, Pa.

SALOME V. HOLLOWAY.

EPIPHANY

By John D. M. Brown, Litt.D., Muhlenberg College

ON THIS great day the Lord was manifest
To kings and to all nations as The Way,
The living Way that leadeth not astray,
The Truth by earnest seekers found the best.
The Life eternal where the soul finds rest,
The Intercessor Who for us doth pray,
The Lord Emmanuel, with us alway,
The Master with each soul His chosen guest.
O Everlasting Counsellor, Incarnate Word,
Christ Jesus, Saviour of the world, Who came
To bring great light to those in darkness here,
Arise, and shine where'er man's voice is heard,
And let Thy Glory like a living flame
In brightness to the darkened world appear.

THE VATICAN-WHITE HOUSE PEACE AXIS

(Concluded from page 7)

"state" appear so small as to prove that its importance as a state only is so insignificant that diplomatic relations between it and the great nations is simply ridiculous? But if such measure of importance is denied, is it not proof that after all it is the Roman Church that is seeking the recognition of the political supremacy of the pope, and not just a little state asking for a place in the sun?

They say the whole of the camel goes
Wherever he finds a place for his nose,
And the silly ostrich sees no danger at hand
As long as his head is buried in sand.

THE AUTO AND THE SABBATH

By Charles F. Sheriff, D.D., Mansfield, Ohio

THE automobile as a blessing to man should not only take him on errands of duty and furnish a means for pleasure, but should especially be an instrumentality in building up God's kingdom. It should be a means of transportation to God's house on the Lord's Day. By this means those who live at great distances are always near a church. One, two, even ten miles, mean nothing today as far as transportation is concerned. Folks who are unable to walk very far can find it possible to go to church regularly. Even in all kinds of weather, with the modern closed car one can go to church as easily and comfortably as to walk across the street in the old days. The automobile also is a means of making possible many missions of mercy and helpfulness. It enables the pastor to make his calls on his congregation more quickly. It multiplies his efforts manifold.

However, this invention which should prove to be a definite factor in the building up of the church has become almost the opposite. Not that there is anything sinful or wrong in the machine, but it has furnished the means whereby many have been tempted to desecrate the Sabbath and instead of attending worship to go in the other direction.

First Rather Than Seventh

The Christian world celebrates the first day of the week instead of the last, or seventh day, for the following reasons. After the resurrection of Christ, the disciples kept two days, the Jewish Sabbath and the first day of the week, to commemorate the resurrection of Christ. After a while they dropped the observance of the seventh day and only kept the first day, and called this the Day of the Lord, or the Day of Resurrection. This was probably done to distinguish them from the orthodox Jews of their day. It must be remembered that Christ not only arose on the first day of the week, but He made the most of His appearances on this day. He ascended on the first day of the week, and the Holy Ghost was poured out on the disciples who were assembled at Jerusalem, on the first day of the week. From the very beginning of Christianity the first day of the week has been observed by Christians.

The third commandment enjoins us to "remember the Sabbath Day to keep it holy." Luther says in regard to this commandment, "We should so fear and love God as not to despise His Word and the preaching of the Gospel, but deem it holy, and willingly hear and learn it."

There are two important things to notice in regard to this commandment: First, it enjoins *rest and worship*. All unnecessary labor is forbidden on the Lord's Day. The day must be kept in rest, quietude and peace. Second, the day has been instituted to provide a day to engage in worship of God. For this purpose churches have been erected and Christians are asked to come together to the sanctuary, and there in a fellowship of Christian believers honor and worship God.

Neglect Sinful

It is just as much a sin to neglect God on the Lord's Day as to engage in unnecessary labor. There is much said concerning the way the Christian should spend the afternoon of the Lord's Day after having attended divine worship in the morning. Should he sit at home and spend the day in prayer and Bible reading? Is it wrong for the Christian to indulge in any form of pleasure on this day? The early Puritans thought so. It seems impossible to legislate on this matter. We do not want to prescribe any rules or laws. Christianity is not a matter of definite rules and codes. The Pharisees had countless minute regulations which governed the Sabbath. On numerous occasions Christ broke these rules and said in his defense that the Sabbath was made for man and not man for the Sabbath. The Christian should

be guided by an enlightened conscience in the things he may or may not do, on the Lord's Day. If we may prescribe two important principles they would be: the Lord's Day must be kept in a worshipful, holy, and reverent manner, and the Christian must do no unnecessary labor or cause anyone else to work on this day. The details of the observance of the Lord's Day may be carried out in harmony with our Christian conscience.

Problem Number One

The first consideration in regard to the automobile and the Sabbath is whether it is right to purchase gasoline on this day. Filling stations operate everywhere on Sunday, and this requires countless men to labor. It seems that the Christian can just as well purchase his gasoline on Saturday. If every church member would refuse to buy gasoline on Sunday, there would not be so many stations operating.

In the second place, the automobile should bring the family to church and not take them away on the Lord's Day. As said previously, it is vitally necessary to worship God on Sunday. After receiving from God the manifold blessing He gives, it is the most unappreciative thing to forget Him on the Lord's Day. When church members do not come to God's house they are not only dishonoring God, but by their sin of omission are helping to tear down His kingdom. The church is no stronger than its Sunday services. When the services are well supported, then the church is strong. When few attend, the church becomes weak. When the auto is used to take the family away from church, on some fishing trip, to visit relatives, on some picnic or pleasure jaunt, then it becomes a curse and not a blessing. Let us have converted automobiles, or rather converted folks that operate them, and have them wend their way on the Lord's Day to the house of God.

The automobile may become a blessing on Sunday afternoon by taking Christians on errands of mercy: in visiting the sick, in comforting the suffering and the discouraged, in taking the committee on the Every Member Canvass to secure the financial support for the church, and in engaging in other acts of Christian service.

An Instrument of Service

When the Sabbath is broken down, then Christianity will be on the way out. The church must fight for a stricter observance of this day. Christian people must feel that their indifference in this regard is helping to weaken Christianity.

Christian people need one day in seven for rest and worship. We are spiritually like seven-day clocks. We run down and must be rewound each Lord's Day. We are like storage batteries that must be spiritually recharged. The artist Turner always kept a ball of many brilliant colors on his desk, and every once in a while would look at it to keep his color sense acute. We need often to gaze at the face of Jesus that our spiritual sense may be acute. After six days of toil our mental and spiritual selves become covered with grime and sweat, and we need a spiritual bath. This is provided at the worship hour. We are like musical instruments which during the week sag and then the tone of our lives becomes discordant. The preaching of the Word, the fellowship in God's house, the communion with Jesus on Sunday, tightens these strings and makes our lives harmonious.

There is a parable of a beggar who called at a home for assistance. The man was sympathetic and gave him six dollars to buy food and whatever he needed. That same night the beggar returned, broke into the house and stole the remaining dollar which the man possessed. God gave us six days for our own use and benefit. They are to be used in labor and refreshment. How ungrateful are those who steal from God the one day He has reserved for Himself. "Remember the Sabbath Day to keep it holy."



THE LUTHERAN CHURCH WITH SILVER SWAN ATOP



THE CHILDREN AND JUNIOR CHOIR OF EBENEZER CHURCH

As Seen From The Steeple

The Silver Swan, High Above the Church, Surveys Lutheranism in British Guiana

By CORINNE M. MACHETZKI

"FOR more years than I can remember, I have stood on top of the steeple of old Ebenezer Lutheran Church in New Amsterdam, British Guiana. I am made of metal, but that has not hindered me from musing and dreaming, from observing and hoping that great things may be accomplished. It is of the many things that I have seen and heard during these many years that I wish to speak.

I have stood on my steeple and watched other church steeples spring up around me. They have crosses—I stand alone. Only the royal palms in the church yard tower over my head, and there was a time that even they were smaller. When I was placed here, no one knows, for the cornerstone of the church has through the years sunk deep beneath the earth, so no date can be found. I do know that Lutheranism had its first congregation organized in British Guiana October 15, 1743. There is very little doubt that I am one of the oldest Protestant churches on this great continent, if not the oldest.

My congregation was wealthy; they had many plantations, and on Sunday morning when the bell called the plantation owners, their slaves rowed the family to the "stelling," or wharf, in front of the church door itself. Then the slaves rowed away to a wharf some distance away to wait for the masters. The organist took his place at the huge organ (some of its pipes were big enough for a man to stand inside), and when he played our good old Lutheran hymn, "A Mighty Fortress Is Our God," the whole building trembled from the vibrations. For many years the plantations brought good returns. Thousands of guilders were paid to the pastor and to the organist, as well as the bookkeepers, and the many other employees. Even today from the old iron box in the manse you can take out the worm-eaten, yellow-paged, worn, leather-covered ledgers and read the Dutch notations of the expenditures and income from month to month during the years 1825 to 1840, including among various other items such matters as "sixty guilders to the court officer for flogging a female slave."

In Need of Repairs

Today all is different. It is about what I see today that I would tell you; for are not all of us more deeply interested in today and its happenings than in the past?

As church buildings go, I have worn well through the years. I need paint, but in this I am not alone, as most church buildings have a neglected air about them. I gaze out over the Berbice River. I stand quite close to it, but the stelling is no longer at my front door. It is a long ex-

tension built out into the water like a covered bridge. The ferry plies back and forth several times each day, and twice a day connects up with a passenger train on the other side, which takes us into the city of Georgetown.

We are close to the Equator, but from the steeple I look out upon the Atlantic Ocean, so we have a fine breeze blowing most of the day, and this makes our climate most delightful. We have rainy seasons—when it rains every day. It is always rainy during the month of December, and this interferes with attendance, for in British Guiana as elsewhere, there are many, even among church members, who hunt excuses for not going to church; and the rainy season offers such a good one. This year, they tell me, everyone is anxious for the rains to start. You see we have no wells here; we all drink rain water, and each yard has a large vat for this purpose. Through a long, dry season many vats have been empty for a number of weeks, so you can see why the rain is needed. Your missionary family boils this water to be sure of ample protection against typhoid.

Glittering Environment

The street scene upon which I look is very different. Just opposite the churchyard is the building owned by the firm of Davson, with its large general store, drug, grocery and hardware departments. Quite near are the Post Office, District Commissioner's office, the Police and Fire Department. The street is filled with cars, Fords and small European cars predominating. The smaller car is the better they tell me—as gasoline (always called petrol) is at present selling for sixty-one cents a gallon. There are many buses, too. These are all gaily painted—the more variety of bright color, the better we like it. They have fancy names too, "The Silky Six Special," "Silver Streak," "Hollywood Hotel," "Little Eve," "Thanks a Million," "Why Worry?" and "Miss Behave," are just a few of the titles that I read from my lofty perch. Besides the cars there are hundreds of bicycles, and carts drawn by small donkeys, which for their size can make the most awful sounds of any beast I know. I see many East Indians wearing the sari and beautiful jewelry. And I look out over the roof of the general store to the muddy brown Berbice River, with its two ferry boats, "Lady Northcote" and "Barima." All around me are mud flats—and I can't help but dream of the days long ago when great ocean liners waited at the docks so near me, and when all around were to be found the flourishing plantations. Of course, the sugar plantations are still the biggest source of income.

Within the building over which I stand guard so proudly,

great changes have come about. Long ago I was the church for the plantation owners: their servants were not allowed to enter my doors. Today my doors are open to all nationalities. In Christ all are one. Even my hymn boards teach a lesson in this respect. They are very old, painted black and silver. At the top stands a small replica of myself—a silver swan—and round about is a serpent with its tail in its mouth—to remind my congregation of long ago that if you keep the church for a certain class of people you are just as foolish as a serpent that starts eating its own body: soon there will be nothing left. The big organ is gone. The statue of David playing his harp, which once stood on the old organ, still stands in the choir loft. I hear that before long I am to have a new organ; at least the congregation has been working hard during the past year to buy one. Above the altar stands a beautiful stained glass window of "Christ in the Garden." This was placed by a grateful congregation to the memory of their departed pastor, the Rev. Mittelholzer. Each Sunday at the close of Vespers all the lights in the church are turned out, except one back of this window, and the entire congregation sings, "Abide With Me." At the main entrance of the church is another art window with our Reformation leader—and under the lights you can almost hear him say, "Here I stand, I cannot do otherwise. God help me. Amen." Over the door in big letters are the words that long have stood over the outside door for all the world to see, "Soli Deo Gloria."

Three Hundred Members

The congregation now comprises about three hundred members, the devoted, the indifferent, the hard-working, the loyal, and others—just as in every other congregation. There are thousands of unchurched; but bringing them in is a slow process, principally because of immoral living. Many couples live together for many years but never marry, for the simple reason that they can't imagine getting married without a full bridal costume plus bridesmaids, plus hired cars, plus a reception afterward, and that costs money. And just as long as the public generally does not condemn this method of living, just that long it will remain a problem for every church.

Poverty is another of the "problem children" of the pastor. The most frequent answer the pastor receives when he asks why So-and-So's child was not in Sunday school last Sunday is, "Parson, things isn't so bright." Pressed for further explanation the answer invariably is, "He hasn't any shoes," or "She has no dress." But there: these are the pastor's worries. I stand quietly at the top of the steeple, through rainy season and through dry, through mosquito season too.

They tell me the population of the town of New Amsterdam is about 8,000. Wouldn't you think that through the years that I have stood here the town might have done away with its open drains? The one beside the church isn't even paved, and into it empty the waste waters from the kitchen sinks of a whole street full of houses. Our pastor's wife says it's a new duty added to her many

duties—this spraying of priestly robes, and the parson, with "Flit," before he goes to church service. She is able to take a mosquito brush with her to service (an old-fashioned fly-brush made of grass) which one waves gently to and fro, especially around your feet. This, however, would never do for the pastor, who has the preaching to do. But that is when the parson and his family go to church. For the past few weeks I look down on the manse just beside the church and see that part of it has been screened, and I hear that the missionary family cannot find words to thank the Board for this gift and comfort.

So I stand on the steeple of old Ebenezer and remember the old days, and dream of the days that are to come. And with a far-seeing eye I look to the children of the Lutheran Church, scattered here and there. Just a few miles from town, I see the two Sunday schools of Vryheid and Lochaber. My; you ought to see that one-seated car, with its rumble seat, when it's filled to go to one of these places! There's a folding organ where the top of the car ought to be; there's Pastor Magalee, a catechist, an organist and about a half dozen assistants. We call the Lochaber Sunday school the "rain or shine Sunday school," because the children never fail to come. Last week there was great rejoicing, for the people themselves raised money and lathed in a part of the old water-work shed in which they worship, and they daubed the earth floor, placed a small altar, and dedicated their chapel to the glory of God. They celebrated Harvest Festival, and nine children and adults were baptized. It is a very humble abode indeed—but that doesn't make it less of a house of God than the world's largest cathedral.

Or, I let my eye rove along the Berbice River to my daughter in Fearn. This is a very small village with only about sixty souls. Yet that congregation has just repaired and painted its church, and have now started rebuilding their school. At that Harvest Festival, they brought in about \$25, which is a rich harvest for this small community.

An Abandoned Village

Twenty-five miles from New Amsterdam I see the Germania Church. At one time Mora, the village in which the church is located, was without doubt the richest and best of the sugar estates. With lavish hand, buildings and machinery were built which paid for themselves many times over. Today it is abandoned. The road is overgrown with weeds, telephone connections are down, the factory and beautiful buildings are fallen into ruin. The hospital which could accommodate several hundred patients is cared for by a dispenser, and is a sad sight. There is no work except a little farming. It is a community with very little hope of growth for the church. But what would it be like if the church and its influence should be taken away?

I see our four preaching places up the Berbice River—first and farthest away, Mora, where we gather in the home of a member. Many times only the women can attend the service as the men are all away

(Continued on page 31)



HANDCRAFT CLASS AT ST. LUST



AN ABORIGINAL HOME



RETURNING HOME AFTER SERVICE IN ITUNI

ACROSS THE DESK

THE LUTHERAN has spent years in becoming allergic to boasting, but there are times when the registration of a claim to distinction is not only justified but demanded. January 1, 1940, gained this situation on the basis of the first item of news that reached the editor. It arrived via Western Union early on New Year's Day: it was unique in character, inspiring in content and substantial in encouragement. We will end the suspense of our readers by sharing the message with them. It is from St. Paul, Minn., and reads as follows:

"Faith Lutheran Church, St. Paul, Minn., reports 470 infant baptisms in 1939. Do you know of larger number in this country? Wire collect Western Union."

The telegram continues:

"In 1938 baptized 427. Total in twenty-five years 4,235. Happy New Year. (Signed) Rev. Charles L. Grant."

We complete the narration of this initial news item of 1940 by reporting that we wired Dr. Grant as he requested, as follows:

"Your 1939 total of baptisms unexcelled in our records. What does Minneapolis say now?"

As was said above, this communication is not likely to have a parallel in the office of any other journal and we dare take pride in having that connection with the United Lutheran Church that enables its publication. Babies and their baptism have a deep and abiding significance in Lutheran pastoral activities, and in our Church's fidelity to its recognition of the Word and Sacraments as the divinely empowered means of grace. The Church rejoices with Pastor Grant in the privilege he and his congregation have received in becoming the agents of bringing little children to our Lord and Saviour.

In the Realm of Essentials

WE have no intention of making our first telegram into an omen for the coming months, although we could relate it to the fact that the drift downward in Sunday school enrollment in the U. L. C. A. has been checked and an increased total of scholars is reported. The coincidence might also be cited of the more careful organization of work for training children and youth which is in process of development in our congregations. We refer to the planning and the production of implements of instruction provided by the Parish and Church School Board, the Women's Missionary Society and the Luther League. The right sort of emphasis has nothing to do with the nation's birthrate, but it does influence pastors and congregations to the careful ministry of the means of regeneration. An increase in the number of baptisms *can* signify more care of fewer children.

But what has significance of the most vital sort for our Church, for Christianity and for the kingdom of God is the firm grip which pastors keep on the main work of themselves, their congregations and the church as a whole. The temptation which Satan proposed to Jesus—that He gain the whole world by falling down before its prince—continues to be presented. Especially when the world is in trouble do its pleas and offers become large and varied.

In this connection the *Watchman-Examiner* (Baptist weekly) cautions its readers against forgetting evangelism in a period when "ecumenical" (world wide) movements are inviting primary consideration. One reads:

"The call of the Baptist World Alliance to evangelism is vital, essential, and timely. It is vital because the church as a spiritual organization must continually exert its life-producing energy or run down as an ecclesiastical mechanism. It is essential because the church as a spiritual organism must receive new spir-

itual personalities or die. It is timely because the ecumenical movement with its tolerant emphasis upon form and organization tends to forget evangelism.

"People are not born again as sons of God by merely ascribing to moral precepts, or by going through outer rites, or by membership in an organization. Children of God receive from every God-given experience traits of personality which enrich their eternal souls. This is not by the oft evasive conformance to rules, but by a free response to the triumphant cross of the living Christ."

It is probable that warnings against formal ecclesiasticism are implied in the references to form and organization. Among us, and in our opinion among Christians generally, the danger does not lurk in the growth of symbols and ceremonies so much as in the idea that the church can give first aid to the correction of purely earthly and social ills. "A chicken in every pot" may make a good citizen of the government, which is presumed to provide the fowl, and in doing so grows in favor with all good citizens. But sometimes the promise is not fulfilled, and then the church is called upon to provide what it does not have and cannot get. It has sympathy for the victims of poverty, enslavement and slum surroundings. But the main and primary commission to Christians is to bear witness to the way of salvation through Christ. When accused of hard-heartedness, inefficiency and sentimentalism, there is no alternative to continuance in pursuit of this main purpose.

The Kingdom First

No experience of the world can change the order commanded us by our Lord when He said, "But seek ye *first* the kingdom of God and his righteousness." All else would be added thereto. The church's membership can do much for the world's people who groan under the lash of adversities, but it makes human discontent worse, when they desert their first duty in order to serve some less spiritual—one might say more visible—cause.

And herein lies the Christian's reply to the carping critic who wants his church-member neighbor to solve neighborhood problems. We mean that one who deems himself at least one of, if not all, the wise men of ancient Greece. We mean the one who says, "Why send money to convert the heathen when we have so many heathen at home?" Well, he may quite unconsciously be speaking for himself in that comment, but if so, we shall not seek to corner him. What we want to emphasize is the fact that generally our devout people are our devoted people when it comes to feeding the poor, visiting the sick, comforting the sorrowing and seeking opportunities to give the criminal another and a better chance.

The famous convert from Judaism to Christianity, the Rev. John Legum, is reported to have said to his brethren of the Pittsburgh Synod, when they were discussing the gap between apportionments and benevolence, "Help me convert the Jews and they will provide money to carry on the work in which we are engaged." The assertion remains unproven but not the order laid down for progress in uplifting society. They who seek first the kingdom of God are the persons who have the vision, the will and the resources to feed the hungry, clothe the naked and cure the despairing. Whom does Jesus use to answer the prayers of His redeemed children? Well, not those who cannot hear His voice!

Palestine's Religious Groups

The Commonweal, Roman Catholic weekly, in its issue of December 29, corrects the impression that the population of Palestine is either Arab and Mohammedan or it is Jewish.

In an article under the heading, "Christians in Christ's Land," one finds the paragraph:

"In the not-very-far-off days when conflicts between Zionist and Arab could be relied on to give us one sensation a week, the impression was commonly given that the native inhabitants of Palestine are all Mohammedans. It is true that of the 1,308,000 people west of the river Jordan nearly two-thirds are Mohammedan, and 355,000 are Jews (which includes a number indigenous to the country); but there are 105,000 Christians in the same area, of whom the great majority are Arabs."

In succeeding paragraphs, one reads that "the outstanding group" among the 105,000 Christians is the Orthodox who number 40,000. By Orthodox the article refers to those whose connections are with the Eastern Orthodox Church whose patriarch was one of the original five when Constantine the Great gave Christianity the status of a state religion. Jerusalem, Antioch, Alexandria, Rome and Constantinople were the five, but Jerusalem was destroyed by the Romans, and Alexandria and Antioch by the Mohammedans. Jerusalem and Antioch were recovered by the Crusaders but lost again when the Turks took advantage of the quarrels among the Christian knights and won Palestine and Asia Minor away from the Cross to the Crescent. In 1453 Constantinople was captured and its great cathedral, Saint Sophia, was converted into a mosk. The rise of the Russian nation brought into being a Russian patriarchate with his cathedral and residence in Moscow. This Russian Catholic segment of the Eastern Church was driven under cover by the Bolsheviki revolutionists in 1917-18. But an Eastern Orthodox group continues and claims catholicity more ancient than that of the Roman Church.

Protestants Numerous

The Catholic group, as the writer in *The Commonwealth* distinguishes those connected with the papacy, numbers about 25,000. A considerable portion of these, though not the majority, are Europeans. However, but as usual, one infers, the Arabian contingent takes orders from European ecclesiastics. We quote, "The patriarch is an Italian, his auxiliary bishop an Austrian; the Franciscan custodian is an Italian, his vicar French, and his council is composed of a German, an Italian, an Englishman, a Frenchman, and a Spaniard." (One on reading that list is likely to remember that for centuries it was good Roman Catholic practice to give the higher ecclesiastical positions in the Americas to Italian, Spanish, Austrian and other European clericals. Mexicans revolted against this practice when they refused residence to non-Mexican-born clerics.)

Somewhat belatedly we reach stating the fact that some 40,000 of the Christians of Palestine are not Catholics of any sort. Some of them are Lutheran. In fact, the famous Syrian orphanage at Jerusalem was established by one of our faith, a German named Schneller. His descendant (of the same name) was recalled to the institution after the World War in recognition of the record of his usefulness. Now again the institution is encountering difficulties from the war between Germany and England-France. A committee of which American and Swiss pastors of evangelical Christianity are members is endeavoring to keep the orphanage in service.

Shifting Population

WE came to Philadelphia in 1894 to study theology but not all our time was taken by the classes and textbooks prescribed by the seminary. We had time to inspect the city and to see some of the things in which this Pennsylvania metropolis took pride. Among them "in those days" was Rittenhouse Square where the aristocracy lived during the winter months when that intriguing portion of the year was known as The Season. It was in connection with a somewhat awed inspection of those homes that we hap-

pened upon what in our Ohio village were called alleys. They supplied back entrances to the mansions, through which tradesmen came and went, as did also the servants. Barns emptied upon these narrow streets and often coachmen lived in the upper floors of them.

But in the late "nineties" a considerable change in housing had occurred in Philadelphia and its small streets, even such as ran between the wider and more haughty thoroughfares, had acquired a different population. Wage earners, some of them colored people, were at the back doors, so to speak, of the socialites.

Such shiftings of population are constantly occurring in large cities and the contacts between social strata are "nothing to write about" until something out of the ordinary happens. For example, an epidemic may suddenly appear and then the distinction between front and back doors, between wide streets and narrow ones disappears. It is then that rich and poor learn to co-operate in mutual defense against crime, filth, infection and social iniquities. Thus is demonstrated the truth that none of us lives to himself alone.

Every One's Worry

Why all these words about a condition in the Quaker City that is now less than half true? Well, only by way of illustration. We want gradually to strike at the complacent fellowman who is a non-participant in what he and his neighbors have in common for their comfort and also for their endangering. He (or she) is the parent that wants vigorous churches in his community but feels no obligation to support them. He (or she) is quick to criticize ill-equipped Sunday schools, volunteer teachers included, but supercilious about offering personal co-operation and encouragement.

We see no reason to spare mention of the citizen who cannot be found in any effort to safeguard citizenship in a government by the people, but who, may the God of nations have mercy on his soul, has only contempt for those whose government has finally been seized by a dictator.

Among Christian citizens we have that vast crowd of Protestants (Lutherans among them) who can see no reason to support church-related colleges, and to send their sons and daughters to institutions where religion determines the policies of campus and class. Then they wonder why conscience is A. W. O. L. in so many political, industrial and cultural situations in America.

They even want to know why the church does not stop the war? Maybe even that could be done if the right people helped. And who are the right ones?

The Church Is Worried

HERE in Philadelphia a meeting of pastors and laymen has been called to devise effective plans for reclaiming lapsed members. Perhaps that is not the exact phrase used to indicate the objective of the conference, but it is what we generally term those who have been admitted to the church by one or other of the proper formulas, but who fail to remain active in the performance of those Christian duties that are connected with membership in a congregation.

In some respects a person's connection with a Lutheran group of believers is more difficult to determine than his (or her) relation to a political party, to a society, or to a club. We have occasionally wondered what would occur if the rules governing attendance at Rotary and other service clubs were made operative in ecclesiastical societies. Or suppose a Lutheran pastor should charge absentees from services for other than acceptable reasons with having brought his fellow believers into disrepute and should demand that he (or she) appear before the church council to show cause why dismissal should not be pronounced.

And what if they lose faith and become "castaways"? They thus join those to whom Jesus said, "Depart from me, I never knew you."

THE HOME CIRCLE

By MRS. W. L. HUNTON

THE LOWLY GIFT

By Josephine E. Phillips

"So you have no gift at all for the little princess' guest?" Mara, the seamstress' daughter, looked up in surprise from her dainty ruffling of a doll dress.

"Indeed, I have not," Chelmo grumbled. "How can a poor herb-gatherer's lad, such as I, give to royalty?"

"But the poorness makes no difference," Mara replied. "Our good tutor says that even the lowliest things count. I, too, lack gold to buy a gift. But I can know the delight of fashioning a sweet doll dress almost from nothing."

"Yes!" Chelmo stamped his foot. "And you think I'm going to ruffle doll dresses! If I cannot give a gift that will be welcome, I'll give not at all." He strode off through the courtyard, leaving Mara to ponder his sharp words and feel sorry for him.

Everywhere Chelmo went there was talk of the festival and of the gifts being made for the little princess' guest.

"They raise no such fine sheep in the kingdom from which she comes," bragged the shepherd's son to Chelmo. "My gift will be the pet lamb that I have cared for since it was two days old. She'll like that, I guess."

"And you should see the bouquet I am cutting from the royal hothouses," said the gardener's daughter, "crimson carnations and white roses, set in ferns that are like green lace. Surely she'll like that."

Chelmo scowled and went on. The chief baker's boy sat in the sunshine of the stone-flagged courtyard, stirring a great pottery bowl of fine-ground sugar.

"When it is powdered I shall heap a frosting of it two inches thick on the six-layer cake my father has baked. I guess the princess' guest will like that! Between the first two layers will be cream filling, and between the next two will be lemon, and—"

Chelmo blocked his ears and ran away, lest he hear more about that mouth-watering gift. With a basket on his arm he went through the gate and over the drawbridge. Perhaps away from the castle somebody might be doing something besides preparing gifts for the little princess' guest.

As he passed a hut he stopped and spoke to the woodchopper's son, whittling in the doorway.

"A rare good morning, Sanko."

Sanko looked up, his eyes shining happily.

"Indeed, yes! Is everything in readiness at the castle? I've not had time to see, for I'm whittling a gift for the princess' guest."

"You!" cried Chelmo. "The folly of your trying to whittle a gift, when even the royal carvings may not please her! You will not get even thanks to pay for it."

"Nor shall I need any," Sanko replied coolly. "It is pay enough to have the pleasure of trying to give pleasure. The gift is lowly, but there is a lofty thought prompting it."



THE TRANSFIGURATION

"AND AFTER SIX DAYS JESUS TAKETH PETER, JAMES, AND JOHN HIS BROTHER, AND BRINGETH THEM UP INTO AN HIGH MOUNTAIN APART, AND WAS TRANSFIGURED BEFORE THEM: AND HIS FACE DID SHINE AS THE SUN, AND HIS RAIMENT WAS WHITE AS THE LIGHT."

*With trembling awe the chosen three
The holy mount ascended,
Where, wrapped in blissful ecstasy,
They saw the vision splendid—
Their Lord arrayed in living light,
And on His left hand and His right
By glorious saints attended.*

*O vision bright, too bright to tell,
The joys of heaven unveiling!
How precious on those hearts it fell,
When earthly hopes were falling;
When, saints no more on either side,
Between the thieves the Saviour died,
Mid hate, and scorn, and railing!*

*Grant us, dear Lord, some vision brief
Of future triumph telling,
Gilding with hope our night of grief,
Our clouds of fear dispelling.
If the dim foretaste was so bright,
O what shall be the dazzling light
Of Thine eternal dwelling!*

—W. W. How.

Chelmo sullenly picked up his basket and went on to the dandelion meadows. Mara was there before him.

"You have loitered," she chided. "I finished my seams and came by the short cut. See! my basket is nearly full of the fragrant greens. Let me help fill yours."

The boy sat idly by, only now and then running his knife about the roots of a dandelion, shaking it free of the soil and dropping it into his basket.

"Mm-mm, these will be good. Fit for a king—or a princess!" the mischievous Mara giggled. But Chelmo did not smile. If only he was the baker's or shepherd's or woodchopper's son, he might have had a gift ready. But he wasn't, and hadn't.

"You are a lad and can carry your heavier basket alone," Mara told him, when it was full. "I shall scamper home to be on the lawn in time for the royal procession."

"And I shall not care whether I'm even there or not," muttered Chelmo. His feet dragged.

When he arrived, a great velvet carpet had been spread and the children of the court were kneeling there, their gifts spread before them. He saw the pet lamb and the cake and the bouquet and all. He had no time to run and leave his basket at his mother's lodge. So he knelt with the others, setting it beside him.

In a moment the blasts from a trumpet cut the air, and the royal coach dashed through the gates. It stopped by the velvet carpet and the little princess and her guest curtsied again and again to the homage paid them. Then, white-clad pages went about, collecting the gifts and carrying them to their mistress.

Chelmo watched her, fascinated with her eagerness as each new thing came to her hand. Of course he knew she would like the cake and the lamb. But the silly doll dress and crude, whittled toy—she seemed so pleased with them! He almost wished he had tried to do something.

Suddenly the princess' guest cried out so that everyone stood a-tiptoe to see: "Come hither, whosoever basket this is!"

Chelmo looked. His basket had been taken! He stumbled forward. "I did not know—"

"And how could you know that dandelion greens are my favorite dish? Oh, this is the most lovely of the gifts!"

"Yet it was the most lowly," Chelmo confided happily to Mara afterwards. "Next time I'll believe you, and next time not miss what the rest of you had, what I missed all this day—the pleasure of trying to give pleasure. Sanko, too, is right."

—Junior Life.

JUST A LITTLE—

Just a little kindness, added to what you do, makes all the difference in the world.

Just an added smile, a song composed within your heart—just a little lift for someone close at hand—just a little more effort when things begin to lag—these are what bring out the sun and drive the clouds away.

Just a little planning, just a little thinking, just a little resolving hour by hour, and you'll find yourself agrowing—just a little all the time!

Just a little knowledge—and then a little more—banked for the day that you need it, will keep you fresh and glad, and make you a sought-out man.

Just a little waiting, when you ill-humored get, will save you extra trouble and sadness which to you will mean a lot.

Just a little solid sense, just a little wholesome faith, just a little word well spoken, just a little hope fulfilled in deeds, just a little scattered sunshine, helps to make this world a better place.

Just a little reading, just a little music, just a little art, just a little dreaming—and life's just a little more worth while.

Just a little encouragement, just a little comfort here and there, just a little better, decent chance for those who need it most—just a little understanding on everybody's part—and everything runs smoother, surer, and with greater zest.

Just a little oil on troubled waters, just a little love turned loose, just a little consideration—for the "under dog."

Let us all see what we can do to be just a little better and do just a little more!

—Source Unknown.

JANUARY

I'm little January.

Perhaps you do not know
How far I've come to see you
Across the fields of snow.

I've lots of little sisters,
A little brother, too,
And every one is coming
To make a call on you.

But I got ready quickly,
And came right straight off here,
To be the first to greet you,
This happy, bright New Year.
—Youth's Companion.

HOUSEHOLD HINTS

"PRUNE AND CREAM CHEESE. Prune and cream cheese sandwiches are particularly good. Wash, dry and pit raw or steamed prunes; put through a food chopper. To each cupful of chopped prunes add one-half of cottage, cream or Neufchatel cheese and one tablespoonful melted butter. Mix well and spread on whole wheat or gramham bread."

SMILES

Not an Affliction

Miss HALL.—Don't you think that young man to whom we were speaking just now is afflicted with a "swelled head"?

Miss Boylin.—No, he's not afflicted with it, he enjoys it.

A WISH

With high hope serene and clear
Welcome is the coming year.

Bid the old God-speed and send him out.
May the new year bring to you
Friends to cherish, work to do.

And the old year take away each fear or
doubt.—Selected.

THE CHALLENGE

By Dora Olive Thompson

(Concluded from last week)

Those words rang in Martin's ears—a challenge to the best that was in him. "It's only through you that his work can be carried on!" "Through me!" Martin repeated. "Through me!" And I will carry on. I will."

It was a struggle for Martin, living up to that decision, a hard, grim struggle. Every moment in practice he missed the familiar promptings, the much-loved presence of the old master. Sometimes he realized, with a strange little fear, that there was something lacking. "It's music," he told himself feverishly. "It's just not in me!" Nevertheless he continued with a dogged persistence that told of perseverance and will power behind the dark, rather dreamy brown eyes.

"Martin," Minette said one afternoon just a few days previous to the recital, "there is something I want to tell you." She paused as if nerving herself for a tremendous effort, but there was nothing unusual in her quiet voice, only the knuckles of her clenched hand showed white. "Martin," she went on, slowly but very clearly, "we've had an offer for that old violin of granddaddy's. It's valuable, it seems. It's old and of a famous make. Shrapner and Newell made the offer—the big music store, you know. We nearly accepted, because—because we need the money rather badly. We're going to be hard up, mother and I. And then we decided that, for granddaddy's sake, we would rather—we would rather let you have the violin. We'd like to make it a present to you, Martin, but we can't just do that. We'll let you have it for one hundred dollars."

With lightning rapidity Martin's memory flew to his bank account—\$114.27, he remembered distinctly. That old violin, that wonderful old violin, to be his, Martin Kennedy's! "It's a lot of money," he said slowly. "I wonder—it'll leave me only fourteen in the bank. 'Tisn't much!"

"But you'll soon save more, Martin," the girl said eagerly, "especially if your recital's a success—and it will be with this!"

"It must," Martin said. "O, it must be—with this!"

A large audience filled the hall on the night of Martin Kennedy's recital, partly from curiosity to hear this boy about whom great things were promised and partly out of respect for the memory of the old master.

Billy was there with Minette in the fifth row. Billy arched his chest in true possessive pride—was it not because of Martin, his brother, that all these people were here?

And Mrs. Garrett was there with two of the boarders. Mrs. Garrett was revising her idea of music as a profession. Perhaps there was something in it after all. She might even take it up herself in her spare moments if Martin would show her how.

It was a musical audience, musical, critical, and expectant. They were there.

But after Martin's first few numbers another little movement made itself felt, hardly disapproving, hardly adversely critical, but a little vague sensation of dis-

appointment. His playing was wonderful, all agreed, brilliant, sparkling, but there was something, a lack of expression, of depth, of feeling!

Martin felt it too. In the little room back of the platform he clenched his hand tightly over the handle of the old violin. "I can't," he told himself feverishly. "I can't—the music, it just isn't in me!"

It was at that moment that a man came through the door. Martin recognized him instantly—Shrapner, of Shrapner and Newell's music store. "I won't keep you," he promised with a pleasant smile, "but I wanted to see this violin of yours for a moment. It's a wonderful old make. I'd give a lot to possess it. As a matter of fact, I offered Miss Minette and her mother \$1,000—told them to name their own price—but they said that you!"

Martin heard no more. One thousand dollars! One thousand dollars! And they had let him have it for one hundred! One thousand dollars! "We will be hard up, mother and I," Minette had said. One thousand dollars!

In a sudden illuminating flash Martin saw it all—the great sacrifice of the girl and her mother for the sacred memory of the old master, that the music he loved might be carried to the world. It was a challenge—a new, fresh, stirring, stimulating challenge!

Minette's words flashed back into memory: "It's only through you that his work can be carried on." "And I'm not," Martin repeated over and over. "I'm not carrying on at all. But"—he flung out his hands with a sudden decisive little gesture, and with the movement he accepted the challenge. "But—I will!"

Martin, erect, his head thrown back, stepped out once more and played—played his way straight into the hearts of that great audience. He expressed it all now, all he had lacked before—force, depth, fire, and all the great compelling power of sympathy.

Insistently they recalled him.

Very softly Martin started the Beethoven Minuet in G. It had been a great favorite of the old master's. Suddenly he remembered playing it that first Saturday evening in the studio. As he drew out the tender little melody he was living it over again. He could see it all—the firelit room; Minette and little Billy; and, back in the shadows, the old master.

And it was to that quiet figure that Martin was playing now. It all found expression—his gratitude for the past, his hope for the future, and his love.

There was a hush when he finished. The applause broke forth; unrestrained, tumultuous, prolonged applause. Martin bent his head slightly in response.

Then he saw them—Billy, his little hand waving wildly in the air, and the girl. Something told Martin that she knew, knew that he had accepted the challenge—and had triumphed.

Suddenly Martin smiled, a confident, assuring, radiant smile, right across the front rows, straight into the shining brown eyes of Minette.—Our Young People.

"It is hardly fair to criticize those who try to do and fail, if we never try."

What About Forgiveness

Jesus Prescribes Practical Forgiveness Under a Fixed Principle

By D. BURT SMITH

Matthew 18: 21-35. The Sunday School Lesson for January 14

"AND forgive us our trespasses, as we forgive those who trespass against us." If Jesus had not put that in the model prayer He gave us, it would be easier for us to get along with offenders; at least we would not be so restrained from the natural impulse for getting even, or having revenge. From experience we know that forgiveness is not easy. "Here is my hand in token of my forgiveness," is not a gesture to be made without practice. Most of us do not learn it readily; in fact, we rebel against it. In this we are like people with whom Jesus dealt. His disciples were slow to learn it, try as He would to teach them. When Jesus coupled God's forgiving us with our forgiving others He suggested no alternative for us but to learn to forgive. Parents have trouble in teaching children to forgive; and few of us ever are rid of the natural inclination to the eye-for-an-eye policy relative to offenders. We know what Jesus taught about it, and we quickly apply His teaching to others; but we are provokingly dilatory in following it ourselves. We wonder if to forgive is practical. We ask whether it is better to forgive an offender or to show him that he dare not do that to us again, lest we exact even a greater penalty from him. Not many of us have learned to pray, "Father, forgive them."

Principle

Jesus never said that deliberate sinners who go out of their way to do harm and who spurn all offers of forgiveness should be allowed to continue in their wicked course unmolested and uncurbed. Jesus had His sword ready to resist evils. In advocating peace He prescribed forgiveness as a practical venture for keeping the church free from strife among its members. He was giving His disciples, at that time the congregation of believers, a plan for maintaining peaceful relations. Essential for that was the spirit of forgiveness. Among His followers there were signs of strife and offense. While these disturbances obtained, His church would be handicapped. He laid down a procedure for the church to use in restoring an offender, and the first step was to seek him and offer to forgive him. This was to be done privately if possible, then with a witness or two, and finally before the congregation. Not till the offender had refused to be forgiven, that is, had not acknowledged his wrong and manifested desire for forgiveness, should anything as drastic as expulsion be resorted to. (Maybe it is as hard to be forgiven as it is to forgive. How about it?) So the basic principle Jesus announced was that the offender must be willing to be forgiven and the offended willing to forgive. Since He was talking to believers, He put the responsibility primarily on them to go out of their way to prove to the offender their willingness to forgive him. (Of course there goes with this the expectation that the forgiven of-

fender will be sorry for his offenses and will try not to offend again.)

Problem

Jesus' words sank into Peter's mind and heart. He felt elated over the matter, assuming that he had done well in forgiving an offending brother seven times. He seemed to crave Jesus' approval. He had a specific case to present. He laid it before Jesus as a problem. The principle of forgiveness was not resented by Peter, for he felt that he had practiced it generously. We imagine with what satisfied emphasis he said, "Till seven times?" Already he seemed sure of the commendation of Jesus. He expected Jesus to tell him that he had done very well indeed, that he had met the full requirement. Jesus handled the problem according to the broadness of the principle of forgiveness. Jesus meant that forgiving should be a continuous process as long as there was any show of willingness to be forgiven. Jesus deflated Peter's boastfulness by requiring "seventy times seven." Surely the resistance of the offender would be broken down long before he had received and refused seventy offers of forgiveness. The attempt to forgive was not to be stopped. It was to persist till there was forgiveness and the offender turned from offending. Peter thought he had the problem of forgiveness solved with, "Until seven times," but Jesus said his answer was off; it lacked 483 forgivenesses.

Practice

Jesus had a good story to tell; it fit the occasion, showing how slow we are to forgive petty offenders for minor offenses, even though God has forgiven us when our offenses are incalculable, far greater than we can make amends for. The Ori-

THINK OF THESE

WHATEVER Jesus recommends for believers to practice is worth giving a fair trial.

It is easier to plan vengeance than forgiveness; maybe because we are more experienced in such planning.

All of us expect, "Until seventy times seven" from God, though limiting ourselves to "Seven times seven" in forgiving others.

Since Christ forgave us so much, we ought to exemplify forgiveness as His followers.

DAILY BIBLE READINGS

M. The Problem of Forgiveness. Matt. 18: 21-35.
T. God Forgives Us. Eph. 4: 25-32.
W. Forgiveness Enjoined. Mark 11: 20-25.
Th. The Glory of the Christian. Prov. 19: 1-11.
F. Joseph Forgives His Brothers. Gen. 50: 15-21.
Sat. Stephen Forgives His Enemies. Acts 7: 54-60.
S. The Blessedness of Forgiveness. Psalm 32: 1-5.

ental story was factual, in that it may well have happened. A certain king cancelled a debt that his servant could never have paid, but that servant refused to cancel a small debt that his fellow-servant could easily have paid. Two attitudes toward forgiveness were set in contrast. The purpose was to show believers that they are supposed to forgive others since God has forgiven them. Compared with a sinner's debt to God the debt of any offender to that sinner is as nothing. No man can pay his debt to God, but, if given a fair chance, it is possible, usually probable, that an offender will make matters right with the one he has offended.

Practicing forgiveness is the believer's obligation, if with sincerity he prays, "Forgive us our trespasses, as we forgive those who trespass against us." What would happen if God took us at our word in this prayer? Are we willing to set the pace for God's forgiving us? We think how large our sin bulks against God, the sin that separates us from God, the sin that we must confess before God and that He must forgive, and we do not want Him to forgive us on the same basis as we forgive others. When we practice forgiving "from the heart" those who offend us, we can be unashamed and confident when we pray God to forgive us as we forgive those who trespass against us.

THE HANDICAP OF SATISFACTION

"Oh, that will do; it's good enough." So comments the careless, indolent, indifferent person when the fact is that nothing less than the best should be tolerated. Such false satisfaction is a handicap in the road to skillful workmanship. To decide to stand against improvement, to refuse any change of method on the ground that present success is quite sufficient, is to be handicapped in the pursuit of larger and fuller success.

A certain farmer illustrates this. He was a good, practical farmer, following carefully a well-planned system. He conserved and enriched his soil and raised as good crops as anyone in the valley. He congratulated himself on being a good farmer. He did not suppose he could improve. He was satisfied with the quality and quantity of his crops. He resented advice or suggestions pointing to better farming. His neighbors introduced better methods, but he was content to go along as he had done for years. But his satisfaction with himself and his methods proved a handicap. While others went forward he stood still and was soon left far behind. Had he not been so self-satisfied he would not have been handicapped.

Some people are so satisfied religiously that they know no religious progress. Their satisfaction holds them back. They are intolerant of any changes or marks of progress in religious life and practice. They take the critics' stand and find fault with anything new. They stand pat, resentful of all propositions that have a forward look. They boast of their satisfaction, but their satisfaction may be their handicap. To try to stand still in matters religious is folly. Advance or retreat is the alternative. Self-satisfaction brings retrogression.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

HOW DOES JESUS GUIDE?

John 15: 26; 16: 12-14

Jesus guides us by the Holy Spirit. Indeed that is the business of the Holy Spirit. He comes to us to witness for Christ. He does not come to witness of Himself. Some people are much troubled about their belief in the Holy Spirit because they feel that they ought to think of Him just as they think of Jesus or of the Father. Both words, Jesus and Father, are familiar words and carry with them mental pictures. But a spirit is unseen and impossible to visualize. We should remember this in thinking of the third Person of the Trinity. His work is to help us to know and believe in Jesus Christ. If we know and believe in Jesus Christ, we have all the proof we need of the presence of the Holy Spirit in our hearts.

We must also remember that the Holy Spirit works through means. He comes to us through the Word and the Sacraments.

Two words are often used for the Holy Spirit in the New Testament. *Paraclete*, a Greek word, and *Advocate*, a Latin word. Both were applied to the influential friends that a man would secure to go into court with him to speak for him, to plead his case. Probably the profession of the lawyer found its origin in these pleaders. The Holy Spirit pleads with us and for us in order to help us accept Jesus Christ as our way of life and our way of salvation. He is the Advocate of Christ with our souls.

The Guidance of Jesus, through the Holy Spirit, is not a sudden, single experience, but a long process of inspiration and education.

In connection with the promise of guidance "into all truth" Jesus also said that He had many things that He would like to tell His disciples but that they were not ready for them yet. Of course there are numberless conversations and acts of Jesus that are not recorded. As Dr. George Buttrick suggests, it would be wonderful to know what Jesus said to Mary when he left Nazareth to set out on His three years of active ministry; or to know what He had said to Simon when he took His cross from His shoulders. But we have all the knowledge that is necessary for knowing Jesus and loving Him.

Someone has written that "Jesus might have painted flaming canvases but instead contented Himself with drawing the sketches for children's story books." He had to withhold much knowledge because His disciples were not prepared for it. This is true also in regard to the guidance of Jesus. We grow in ability to make Christian choices in life. If we are not growing, there is something sadly lacking in our Christianity. We should be more certain each year of that which Jesus would have us do and be. The knowledge

of the mind of Jesus is not attained by a miraculous experience. It is attained by the slow, patient progress of the years of our faithfulness to Him as we know Him. The Holy Spirit is like the law, in that He is a schoolmaster to bring us to Christ. Schoolmasters suit their lessons to the scholars. They begin with simple lessons and build upon them as they are learned. The guidance of Jesus grows as the souls of His disciples grow in understanding. In the normal Christian life there should be increasing sensitivity to this guidance.

The Holy Spirit works through the means of the Word. We Lutherans speak of the Word as a means of grace. The Sacraments are also a means of grace, but are for forgiveness and comfort rather than for guidance.

The Bible is our source of the knowledge of God's will. It is both simple and profound. The smallest child who is able to understand anything can understand enough of this Holy Book to love Jesus Christ. The wisest scholar may study this Book all through life and still be increasing his knowledge of Christ.

All through the Bible are maxims for our guidance. The lives of men are pictured in their true colors, the dark as well as the light. We can learn the basic principles of living from their mistakes, as well as from their good deeds. The Ten Commandments will never be outmoded. The Sermon on the Mount could well become the constitution of an ideal society. But we need something more than maxims of conduct. *We need a guide as well as guidance.* We need the faith that says, "The Lord is my Shepherd." We need the Good Shepherd.

Jesus personifies the standards by which we should live. Through the Bible we can know what He would think and do in every circumstance of our lives. Beyond this knowledge we need His help to put our knowledge into practice. We need His presence every passing hour. We need the feel of the clasp of His invisible hand. We need His arm about us. Then we have discovered the full meaning of His guidance.

Not only through the Word but also through prayer we secure His divine guidance.

The value of prayer depends upon the faith we have in His presence and power. Some young folks were whispering during a devotional service. The pastor was very patient with them, for he knew the thoughtlessness of youth. But he told them their trouble lay in the fact that they were not really aware of the presence of Christ. He said that he knew them well enough to believe that if they had been in Palestine when Jesus was in the flesh, they would have counted a few words with Him worth all it could ever cost in persecution or death. The pastor was right. *The reality of prayer depends on whether the presence of God is clearly realized.*

We must also distinguish between *formal prayer* and *real communion with God*.

"Prayer is the soul's sincere desire,

Uttered or unexpressed."

Many public prayers are vital prayers, coming out of the heart. Some are not, but are akin to the prayer wheels of the heathen. If we pray for guidance, we must pray with our hearts. The prayer must represent the desire of our whole being to know what God wants us to do. The answer will not come through any miraculous voice. It will come in many possible ways, perhaps by open doors of opportunity or shut doors that block our way. It may come through a better understanding of our abilities and tastes. It may come through a yearning desire to follow some vision of service. It will be founded in God's Word. It may appear through the reading of some passage of scripture, or it may come through the light of scripture truth thrown on some situation that demands a choice on our part. We must not insist on God's answering our prayer in our way; we must be sensitive to His messages for us and ready to hear them.

The guidance of Jesus will not come to those who are not willing to accept it. We must begin our search for the right way by saying, "Lord, when I know your will for me, I will try to follow it."

Someone has said that there is danger of getting "the spiritual bends." The bends is a disease that comes to men who work under high air pressure and come out into the normal pressure too suddenly. What has been said about the gradualness of God's guidance applies here. We have heard prayers said that, if answered literally, would have sent the pray-er into a panic. The will was not yet keyed up to the guidance asked. Theodore Parker once said, "The trouble is that God is not in a hurry but I am." Along with our prayer for guidance and our search for truth in God's Word must be the dedication of our wills to the acceptance of God's way when we know it.

We should be shamed by a recent report from our Lutheran Church in Japan. Of the forty-seven preaching places and churches in the Japanese Mission, twenty-four are yet without land and church buildings. Did the Japanese pastors pray about this? Surely. But listen! they also voted to deduct one per cent of their own monthly salaries (salaries average about \$20 per month) as a contribution to the Mission building fund. We waste the time of God if we ask for guidance that we would be unwilling to take! Jesus will never refuse guidance to the sacrificial spirit.

How does Jesus guide? By the Holy Spirit working through the means of grace, a growing guidance, discovered through the study of the Bible and through prayer.

To LEADERS: Topic date, January 21. Next topic, "The Luther League Missionary Objective."

BOOK REVIEWS

A COMMENTARY ON THE EPISTLE TO THE GALATIANS

By Prof. Theodore Graebner, D.D. Zondervan Publishing Company, Grand Rapids, Mich. Pages 282. Price, \$1.95.

An abridged translation from the German of the work by Dr. Martin Luther.

The translation came about as the result of an interview between Mr. Peter Zondervan of the publishing house and Professor Graebner. Dr. Graebner yielded to the request to prepare a book, if he might make Luther "talk American." Agreement was reached, and the book was prepared.

Brief reflection will convince the reader that this was a task of considerable proportions. In the Weidman edition, the Commentary fills 733 octavo pages, and to reduce this to 282 pages meant that the work must be abridged and many involved sentences broken up and written in our present idiom and in our American style.

Many students unite in the opinion that seldom has any commentary been written that so clearly and accurately portrays the meaning and application of the message in Galatians. A few paragraphs will illustrate the comprehension shown by Luther, and the happy style of the author in translating Luther's words into present-day language.

"The doctrines of the Law must be studied carefully lest we either reject the Law altogether or are tempted to attribute to the Law a capacity to save. There are three ways by which the Law is abused. First, by the self-righteous who think they can be justified by the Law. Second, by those who claim that Christian liberty exempts a person from the observance of the Law. Third, by those who do not understand that the Law is meant to drive us to Christ. When the Law is properly used, its value cannot be too highly appraised. It will take me to Christ every time."

Again, "The Law has no right to tell me how I may be delivered from sin, death and hell. The Law is not to operate on a person after he has been humbled and frightened by the exposure of his sins to the wrath of God. The Law does not justify a person before God; it increases sin. The Law does not secure righteousness; it hinders righteousness. If the Law itself cannot justify, much less the imperfect performance of the Law or the works of the Law, justify."

The picture is inadequate unless we reproduce Luther's words touching the place and purpose of the Gospel.

"The true purpose of Christ's coming was the abolition of the Law, of sin and of death. The apostle declares that we are free from the Law, as Christ fulfilled the Law for us. The trouble is that our flesh will not let us believe in Christ with all our heart. Faith is neither Law nor work, but confidence in Christ, Who is the end of the Law. The business of the Gospel is to quicken, to comfort and to raise the fallen. The Gospel carries the news that God for Christ's sake is merciful to the most unworthy sinner. By faith, Christ changes places with us. He gets our sins; we get His holiness. By faith alone can

we become righteous, for faith invests us with the sinlessness of Christ."

Whoever reads the book is impressed with the fact that it has been a labor of love on the part of the author. He has known and felt the sweep of Luther's thought and insight in his distinctions between Law and Gospel. He has accomplished in a very creditable manner a difficult task because he is assured that Lutheran people will have a better faith when they know Luther better.

Those who read this translation will recognize a debt of gratitude to the author for presenting in this work a large contribution to the information of every reader. He has caught the Spirit of truth and the purpose of the writer in a fine way.

H. F. MARTIN.

SING, CHILDREN, SING

Songs for Children. By Edith Lovell Thomas. The Abingdon Press, New York. 1939. Pages 126. Price, \$1.00.

This is a children's hymnal built on the principle of incorporating the song life of children into their everyday and church-school experiences. Every effort, including the use of explanations, photographed pictures, and quotations from literature, is made to do this consistently. The songs are sorted into seven groups: How Lovely; We Thank Thee; In the Church; Great Days; Good Times with Friends; Careful Workmen; In the Bible.

The music is allied as closely as possible to classical backgrounds. Besides simple instrumental selections from the masters, there are among the hymn tunes numerous melodies from Haydn, Mozart, Mendelssohn, Schumann, Schubert, Beethoven, and two of the Bachs, and a number of German chorales. Although this flavor of classicism is not as real as apparent, the tunes, carefully pitched, are good and are reasonably singable by children.

The subject matter of the songs is for the most part the child's supposed world. Thus there is a song called "Policemen"; another called "In Praise of Farmers"; another, written by Dr. P. Z. Strodach and borrowed from our *Children's Hymnal*, called "Loaf of Bread." Perhaps the zenith (or nadir!) of child adaptation is reached in the song, "Thanks for Home Things," beginning:

We thank Thee, God, for things to eat,
For fruit and bread, for eggs and meat,
For milk that fills our shiny mugs,
For beds and tables, chairs and rugs.

And in another hymn these words occur:

Lord God of water
Running on pebbles.

The old-fashioned religionist always finds it difficult to understand why, in teaching children, religious expressions beyond the grasp of childhood must be totally banned, while other expressions, even more remote from childhood's grasp, are welcomed. No hymns with advanced religious conceptions appear in this book. Yet the following

words of Christina Rossetti are made into a song:

Growing in the vale
By the upland hilly,
Growing straight and frail,
Lady Daffadowndilly.

In a golden crown,
And a scant green gown,
While the spring blows chilly,
Lady Daffadowndilly.

Comparable in comprehensibility might be: "O Word of God Incarnate."

All in all, children's leaders who can invest in additional songbooks will find this one carefully prepared, usable, and applicable to many special needs.

THEODORE K. FINCK.

MEETING THE CHALLENGE OF LIFE

By Winfred Rhodes. J. B. Lippincott Company, East Washington Square, Philadelphia, Pa. Pages 185. Price, \$1.75.

The brief sketch of the author of this book, given on the cover, suggests a living background quite suitable for the preparation of such a production. Born on a farm; reared in the atmosphere of the United States Navy; a newspaper reporter; a university and theological seminary graduate; a pastor; and all this tempered by years of sickness. These are reflected in "Meeting the Challenge of Life." The problems of life need to be studied from within rather than from without. Not adding years to life, but life to years.

This is a book presenting life as a school for learning how to live—turning disorder into order; always arriving, but never arrives.

"The most difficult task in the world," the author states, "is to learn how to get along with ourselves harmoniously and fruitfully." It is not a book to be read hurriedly. It finds its full and best thought in contemplation—in a life that knows the struggles of the down pull and the upper lift.

By a careful reading of this book, you too will learn more about how to live.

H. A. McCULLOUGH.

DRAMAS OF THE APOSTLES

By Hewitt B. Vinnedge. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Pages 88. Price, 50 cents.

This book consists of seven selections from a series of sixteen which Dr. Vinnedge has used in his church and in broadcasts from Abilene and Salina, Kansas. Each selection consists of statements describing briefly and clearly the situation, or situations, and several pages of dialogue in verse further delineating the apostle chosen. Those included in the book are Peter, John, James, Andrew, Philip, Thomas and Bartholomew.

It should be very useful for Luther Leagues, Brotherhoods, evening services and special programs where either as a reading, in pageant or otherwise, it is desired to bring vividly before an audience the character and teachings of one of the apostles.

C. P. HARRY.

AN OBSERVER IN PALESTINE

By Winifred Lowe Fox. Fleming H. Revell Company, New York, N. Y. Price, \$2.50.

When you have read this delightfully interesting and entertaining book about the Holy Land, you will certainly feel that you have been a fellow-traveler with Mrs. Fox, and that she has been extra eyes and ears for you. She has been a keen observer, and in this recent book relates what she has heard, seen, and inwardly digested, in a telling way. Her powers of description are unusual. Her knowledge is firsthand and reliable, and she has seen and pictured for her readers the Holy Land in an inimitable way. She made friends of Jew, Moslem, and Christian and has, we believe, portrayed them impartially.

In her trips to Palestine Mrs. Fox got off "the beaten track" of the tourist, and "An Observer in Palestine" tells many of the results of her research in those wanderings. This book can be highly recommended to anyone who likes travel, who wishes to visit or know something of Palestine, or who has been to Palestine and wishes to recall that trip. It is well illustrated with photographs which add to the vividness of the book. M. G. HORN.

THE JUNIOR PARTY BOOK

By Bernice Wells Carlson. Cokesbury Press, Nashville, Tenn. 1939. Pages 160. Price, \$1.50.

This is an excellent book of completely planned parties for children. There are twenty-four of them. Some of the parties are for special days, like New Year's, Valentine Day, Washington's Birthday, or Christmas; others are character parties, such as Peter Rabbit party, or Robin Hood party, or a Mother Goose party. Still others are what may be called location parties—Cowboy parties, Circus parties, Frontier parties. Each one is worked up completely with suggestions for invitations, games and refreshments. They are all told in story form so that they are interesting to children to read as well as exact in telling them what to do. It should be a great help to people putting on parties for The Children of the Church, or for parents arranging parties for their children.

The book is carefully indexed, giving all the games in alphabetical order, then a classified index of games, so that it is useful not only for setting up particular parties, but for descriptions of many games children enjoy.

Almost 250 games are listed.

C. P. HARRY.

STORY SERMONS FROM LITERATURE AND ART

By Walter Dudley Cavert. Harper & Brothers, New York. Pages 151. Price, \$1.50.

For ministers whose fund of children's stories is depleted, or those who are contemplating a series of sermonettes, this book should provide easily adaptable source material. Seventy selections, utiliz-

ing the more or less familiar works of poets, historians, editorial writers, biographers, composers, artists and pulpsters, are arranged in three groups: Thirty-four of them are drawn from literature, twenty-four from the sphere of the arts, and twelve from general sources. The average length of each selection is about 700 words, or from three to four minutes' speaking time. Wording is simple, yet not primary, since the purpose is to fulfill the demand for intermediate or junior age anecdotes.

Pastor Cavert's titles (he is pastor of the Presbyterian church of Oswego, N. Y.) are interesting in themselves—"The Cost of Wisdom," "A Man Who Never Became Angry," "The Angels in the Kitchen," etc. He observes the necessary brevity and clarity required in children's stories.

One feature, and that a minor one, should be mentioned—that it is generally considered necessary to have a text for a sermon or sermonette, and only in one case is a selection of Scripture applied, though fourteen of the seventy have at least a Christian "flavor" or moral. In order to measure up to the title of "sermon," these "stories" could very well be supplied with Scriptural background. The volume itself would have been enriched measurably and its usefulness extended for both pastor and layman if applicable texts had been suggested. However, we recognize that freedom of selection should keep one from being merely mechanical in reproduction. ERNEST TONSONG.

DORAN'S MINISTERS' MANUAL

A Study and Pulpit Guide for the Calendar Year 1940. Compiled and edited by the Rev. G. B. F. Hallock. Harper & Brothers, New York and London, 1940. Pages 522. Price, \$2.00.

This is the fifteenth successive year that the author has produced this manual. In addition he has edited a great variety of aids for the busy minister. He is a pastor of long and rich experience and has a genius for selecting materials from such a wide range of sources that practically every Protestant pastor will find something he can use. Elaborate indexes and logical arrangement provide easy access to the material desired.

The author stresses in his introduction the assistance offered a pastor in planning his work in advance. This planning includes more than the morning sermon. Junior sermons, themes for evening worship and for midweek services, a section devoted to Lenten sermon materials, are included. There is a new department this year called "Vital Themes for Vital Preaching, Church Year and Other Sermons in Germ."

More than one hundred writers assisted in the preparation of the materials for this volume. It is not intended as a substitute for the minister's study, but as a stimulus to his thinking and an aid to his planning. The calendar of sermons does not follow the Church Year, but through the index materials for many Church Year sermons are easily found. The Lutheran pastor who uses the manual with discretion will find it the best of its kind.

AMOS JOHN TRAVER.

SNOWDEN'S SUNDAY SCHOOL LESSONS

By Dr. Earl L. Douglass. The Macmillan Company, New York. Pages 337. Price, \$1.50.

This annual volume on the International Sunday School Lessons, like its predecessors, is a practical exposition of the Scripture passages, presented in a clear, positive, pleasing style. The outline of each lesson is natural and helpful to the student. The material is arranged in short, direct, satisfying paragraphs.

The general purpose of the writer evidently is to meet life as it is today in terms of life as it was dealt with when the Scriptures were written. So the lesson truths are given a personal directness that brings the Word of God into touch with the student's workaday life.

Teachers will welcome the new feature—Hints to Teachers on the Teaching of the Lesson. These hints are sane, usable, helpful; they are not stinted by needless adherence to any particular school of method. The expositions stick to the Scriptures without emphasis on tiresome details. They are spiritual without being sentimental. They are sound without the restrictions of rigid literalism. Teachers and older pupils will be helped by using this book. D. BURT SMITH.

WHAT MUST I DO TO BE SAVED?

By John R. Rice, D.D. Zondervan Publishing House, Grand Rapids, Mich. Pages 150. Price, \$1.00.

Dr. Rice is pastor of the Fundamental Baptist Church of Dallas, Texas. He writes with a fervor that reveals his very positive convictions. There are six sermons in the book, and they are entitled as follows: "All Have Sinned"; "Be Sure Your Sin Will Find You Out"; "The Bible Hell, A Literal Place of Eternal Torment"; "The Mad House, Hell—Why God Permits It"; "Who Goes There and How to Miss It"; "Religious but Lost, or, False Hopes of Heaven"; "What Must I Do to Be Saved?"

These messages are intended to "call sinners to repentance and saints to service." Each sermon is liberally sprinkled with quotations from the Scriptures.

HERBERT L. SCHLUDERBERG.

THE LIFE OF CHRIST

For Boys and Girls of Junior Age. By Eveleen Harrison. Textford Press, New York. Pages 96. Price, 35 cents.

This is another attempt to present the story of Jesus to children of junior age. The attempt is not altogether successful. The story, although vividly and dramatically told, is not adequately adapted to the junior age. Historical accuracy is not guarded, and too much liberty is taken with the environmental background. The little book is attractively bound and printed, but marred by slovenliness of spelling, grammar, and the like.

THEODORE K. FINCK.

SYNOD OF OHIO NEWS

By the Rev. Herman L. Gilbert

THERE are a number of important items from the Buckeye State which need to be recorded before the curtain goes down upon turbulent 1939, but alas the candle is burning low and we must hasten.

The Rev. and Mrs. M. P. Paetznick took up duties in the Lucas Parish December 1, following the Rev. Carl Driscoll family in this field. Mr. Paetznick has served as assistant to Dr. D. B. Young of First Church, Shelby, for the past several years. Dr. Young officiated at installation ceremonies which were held the evening of December 17.

Congregations throughout Ohio have been given an opportunity to help our *Mulberry Lutheran Home, Mulberry, Ind.*, to the extent of \$15,000 in an effort to clear the Home of indebtedness. Offerings are still being received.

George L. Rinkliff, treasurer of synod, responded recently when called upon to address the annual Men's Church Service Night at First Church, Mansfield. Dr. G. E. Swoyer pastor, reports a fine meeting.

Radio Station WMAN

When WMAN, new Mansfield radio station, was opened December 3 Dr. Grover E. Swoyer of First Church, and the Rev. J. E. Marshall, secretary of the local Ministers' Association and pastor of St. Mark's Church, had a part in the inaugurals. Ministers of the association have been asked to provide meditations from Monday through Friday at 9.45 A. M. each week. The station is operating on a 1370 band.

With the death of Mrs. John F. Kramer, wife of the Hon. John F. Kramer, late in November, St. Luke's Church, Mansfield, and the W. C. T. U. lost a valuable and ardent worker. She had been in ill health for nearly a year.

Dr. H. S. Garnes, pastor of St. Luke's Church, Mansfield, and his able laymen literally sold the program of the Church to the congregation during the fall Every Member Canvass. Using as a general basis "Benefits" as distributed by the Laymen's Movement, three large charts were attractively painted and lettered and placed under floodlights in one of the classrooms. The first carried information relative to the benefits of the church to each person and family—"This Is Your Church Speaking"; the third presented a detailed picture of—"This Is Your Gift Speaking"; and finally the results as shown in personal, church and community life. Other appropriate posters were displayed in the room and finally the entire budget for 1940. Over the period of a week or more during afternoons and evenings this room was open for the convenience of the membership. Drilled and trained for the work, men of the council were in position to explain and discuss each chart and item to each person and family as they came to make their pledge. More than 85 per cent of the membership responded in this manner and then several pledges were increased. However, the council declares that this plan will bear more fruit over a two- or three-year period.

Over in the *Western Conference*, the Rev. A. L. Anderson of Sylvania has been named president for the coming year. The Rev. Dwight L. Miley of Stoney Ridge is the secretary, and Norman Bischoff the treasurer. Clerical delegates elected to represent the group during the Omaha convention include the Rev. A. L. Anderson, the Rev. George Weissling of Wapakoneta, and Dr. Wayne O. Kanter of Tiffin. Alternates are the Rev. Howard Kunkle of Paulding, the Rev. D. L. Miley and the Rev. W. G. Bradley of Findlay.

St. Luke's Church, Youngstown, took out the entire month of October in which to observe the fortieth anniversary of its founding, and likewise to point out many unfinished tasks and hopes for the future. The Rev. M. A. Stull, pastor, followed Dr. W. J. Kratz more than two years ago when the latter was forced into partial retirement due to physical disability. Dr. Kratz, now deceased, spent a major portion of his ministry in this parish, and the present impressive edifice was erected during the period. Family Night was pronounced most successful when a large number of the membership gathered for a supper and program which featured Ralph Gordon of Toronto, Ontario, of Chautauqua and Lyceum fame. The Rev. Joseph W. Frease, director of religious education and young people's work in the state, appeared before a rally for the young people. The anniversary banquet was given by Pastor and Mrs. Stull and resulted in \$650 being turned into the building fund. Dr. E. C. Herman of Trinity Church, Canton, delivered the address at the final service. Dr. Joseph Sittler, president of synod, brought greetings and preached the morning's sermon. Pastor Stull and his people have invited the synod to hold its convention here in May 1940, and that means they are busy with many plans.

Diamond Jubilee

A special edition of the newsy monthly, "St. John's Messenger," of St. John's Church, Dayton, tells of the observance of the seventy-fifth anniversary of the congregation's founding December 18, 1864. The Rev. Carl Driscoll began his duties here August 12. A special worship and anniversary service was conducted December 17 at 10.30 A. M. In the evening the Orphan Singers presented a sacred program. A directory, containing the history of the church together with the names and addresses of all confirmed members, was distributed at these services. A new set of paraments was presented and dedicated December 10. This was a gift from the Missionary Society, and was made by Mrs. Rosebaum who had consumed nearly a year's time at this work.

Christ Church, Carey

December 3 the eighty-first birthday of the congregation was celebrated and Dr. E. E. Flack, dean-elect of Hamma Divinity School, preached the sermon. Beginning with eleven charter members back in 1858, the congregation has now grown to over 500. An anniversary offering was received to reduce the building fund indebtedness. Under the aggressive leadership of Pastor Paul R. Clouser the educational work of this group has gone forward rapidly. An-

other weekday Bible school was inaugurated in October with an approximate enrollment of 175. The beginners' group, ages 3 to 5, were added this year. Miss Jennie C. Powell, parish worker, gives valuable assistance in this project, along with a group of able lay workers.

Through the channel of the "Tri-Village Lutheran" we learn of the promising fields of Grandview, Marblecliff and Upper Arlington in Columbus. Pastor Melvin S. Lange and a committee of fifteen prominent men and women are looking for a place to worship, although a monthly service has been arranged for the Arlington Theatre. The committee and the Mission Board agreed upon a site for the new church and took a 90-day option for its purchase.

When *New Hope Church, Toledo*, observed its tenth anniversary December 3, assurance prevailed that the new church building could be started in 1940. Pastor Walter W. Larson and his people have carried forward a successful financial campaign to raise \$60,000 of the \$100,000 contemplated for the building project.

During the past month the spirit of Christmas has prevailed in *St. Paul's Church, Mansfield*, the Rev. Herman L. Gilbert pastor. One Sunday morning two seven-branch, brass candelabra were unveiled in memory of Mr. and Mrs. Henry Beilstein. The son, Henry A. Beilstein, with the help of his immediate family, designed and executed the working out of the candelabra on the lathe. The names of the remaining children, Mrs. Lina Schafer, Mrs. Karl Burggraf, and Mr. Beilstein, were inscribed on the one side, while the texts for the parents' burial services were engraved on the other. On a second Sunday morning Miss Estella Arras memorialized her mother and honored her father, J. P. Arras, in commemoration of their fiftieth wedding anniversary by placing handsome brass altar vases. And on the third Sunday morning J. M. Weil presented a beautiful baptismal font of quartered oak and finished to match the chancel furniture. This was in memory of his wife who met a tragic death during the summer.

Pastor and Mrs. H. C. TerVehn are now doing work with the Board of American Missions at Detroit, Mich. Pastor TerVehn served St. John's Mission at Mt. Vernon for fifteen months. This field has been abandoned by the boards as a field without promise.

The Thanksgiving season at *Trinity Church, Salem*, was one long to be remembered since it was on November 26 that a note-burning ceremony marked the paying of \$5,000 indebtedness, which was one-third of the total mortgage debt. The Rev. George D. Keister is happy too, for he remembers that the new edifice cost \$35,000 in 1931 and the organ an additional \$3,500. The organ note was burned in 1937, and now the debt is down to \$9,900. That is good news to these faithful people.

And as you read this page many beautiful services will have passed into memory. Many resolutions will have been made. We pray that we as Lutheran Christians may desire to have our Lord's will more fully revealed in and through us.

THE BLIND

Gwen Hardin Tells of Educating the Community Regarding Blindness

[Abstracts from a paper presented at a meeting of the Committee on the Prevention and Social Treatment of Blindness, National Conference of Social Work, June 22, 1939.]

It is a truism that any public assistance program can go only so far as it has public understanding and support. It therefore behooves a public agency to build its foundation of understanding in the community where it hopes to work toward definite accomplishment.

Social treatment of blindness means, to the public agency, assistance to the blind person in adjusting to society so that he may take the place in the community which he would have taken if he had not been deprived of his sight. It means also developing in the community an understanding of needs and abilities of the blind person, so that the community will expect him to fit into his rightful niche among them.

The fact that a person loses his sight does not necessarily mean that he changes in personality, temperament, or ability. It does mean that it is necessary for him, in many instances, to have the opportunity for retraining so he will realize fully the ability to carry on which he has. Often it means redirection of the individual's abilities. There is about as much logic in considering blind people as a group, or of thinking that a person is different just because he is without eyesight, as to consider all one-armed people as a group apart, or all social workers alike just because they follow the same profession.

Intelligent Assistance

We have attempted to develop in the community and through selected groups a general understanding of blind people, rather than the emotional "sob-sister" attitude, by giving local clubs, such as the Lions' Club, other service clubs, and women's clubs, definite projects to do. This isn't as simple as the last sentence would seem. There is a great deal of work to be done in helping any group to become imbued with the proper philosophy regarding blind people. Genuine and whole-hearted interest on the part of the local group in the possibilities of intelligently assisting blind people is important. After this basic work has been done with the local group, definite projects can be discussed.

With growing understanding among at least certain members of the community, the ground is cultivated and ready for effective program development, a definite part of which is home teaching for the blind. These home teachers are an important part of social treatment of blindness. Home teachers, themselves blind, who are properly selected are a living interpretation in any community in which they work that a blind person is just as normal as any other person. The home teacher can probably do more than any other person working in the division to readjust attitudes of relatives and neighbors. One of the great problems that we have had to face in the past is that the well-meaning relatives and friends simply would not let a blind person be just a natural human being. The greatest duty of the

home teacher is to teach blind people the enjoyment of ordinary day-by-day living. A part of this teaching is the adjustment of attitudes of the relatives, other members of the household and of the people within the group where the blind person should find his normal activities and enjoyments. To quote one of our home teachers: "To a blind person a friend is not one who 'will back us up to a chair and bend our knees' but rather a person who will make us forget we're blind."

Rehabilitation of the Blind

An interesting example of this is a middle aged man who had been very active in the church brotherhood, but, when he lost his sight had dropped out of the brotherhood because he couldn't get around by himself. The group always had a dinner meeting, and he was too self-conscious about his inability to eat nicely. Because the other members of the brotherhood class didn't know the possibility of re-education for this blind man, they let him drop out of the class. Through the home teacher he was taught to get about by himself, to get in and out of an automobile with ease, to eat properly so that he need have no hesitancy about going to a public dinner, to read and write braille and to type so that he himself could keep up on reading and would have means of written communication. At the same time the home teacher was interpreting to some of the more active members of the brotherhood that this blind person had much to contribute to the brotherhood and that he could continue to be the same asset that he had been before he lost his sight. Today, that blind man is one of the more active members of the class, doing a great deal of the correspondence and calling that should be done but that usually is not. We feel that this was real rehabilitation.

Another instance was that of grandma who had been taken into the home of her daughter when she became blind and was given a rocking chair and a radio. When she wanted to move, either the daughter or one of the grandchildren helped her, or tuned in her radio programs for her. The family had come so near to killing grandma with kindness that she was actually looking forward to the day of her death. After a month's association with the home teacher, grandma was knitting sweaters and caps for the children, had pieced a comforter for the daughter, made new rugs for the bedroom and bathroom floors, and was preparing all the vegetables, doing the dishes, and carrying on numerous other household activities. It is needless to say that the whole family is much happier and now grandma does not see how her daughter can ever get along without her.

Community Interest

One of the most important services is to teach the newly blinded before they get "rocking-chair-itis." Here again a public agency covering the whole state must look to the local community for information regarding such persons. We have found that, where a home teacher is working in another part of her territory, she can do much to keep a newly blinded person encouraged by writing to him and telling

him when she will be in his community and, through correspondence, build by enthusiasm and interest.

Less closely related, but still dependent upon community interest is vocational aid and training, which is a part of a well-integrated state program of social treatment. In all of the vocational aid and training work carried on, the human values in developing individual dexterity and ability to produce are immeasurable. The fact that a person can become self-supporting through this training is secondary. Here again I have been impressed in the past with the fact that blind persons were expected to become interested in making brooms, mops, or baskets, or in some similar type of work without recognition of the fact that a blind person's work should be related to his abilities and desires, whether they be professional, artistic, or mechanical. Through vocational conferences these abilities and desires can be brought into self-expression, and then the problem of the agency is to fit, as nearly as possible, the life work of that person to his abilities. There isn't very much social treatment in putting a person with a very artistic temperament at a broom-winding machine, and it is no wonder that, as a rule, he is not enthusiastic about this work. That same artistic person, if taught ceramics, can create articles of commercial value which he knows by touch have real beauty and art. He will develop into an enthusiastic individual, and it is surprising how his interests will broaden out.

Co-operate—Don't Pity

All that I have said could be summed up perhaps in just this one sentence—blind people are still individuals, and if we are ever to succeed in social treatment programs with blind people it must be done on an individual basis, but with full community interest and understanding.

Sir Arthur Pearson summed up social treatment of blindness when he said:

"Happiness comes from doing, from exercising one's creative faculties, whatever they may be; and he who finds ample opportunity for fundamental expression needs no one's pity. . . . Don't pity the blind. They don't want your pity, and they can't use it if we give it to them. There is something they want, and something for which they have a right to ask—that is, the normal spirit you are willing to extend to equals everywhere. Co-operate with the blind man, and you will both be stronger for it. Pity him, and you will both be weaker. Pity exhausts the giver and demoralizes the recipient."

—Inner Mission Work.

FRIENDSHIP

"Of ALL the things we need in life
We need our friends the most.
Though riches, youth and joy may go,
Of friends we still may boast.

"Then to our friends let us be true,
And loyal from the heart;
And as the days and years go by,
From them we will not part."

—Author Unknown.

AGED FIFTY YEARS

Dr. J. George Dorn, Pastor of Hollywood Lutheran Church, California, Writes of Motion Pictures' Half Century of Development

FIFTY years ago last fall Thomas A. Edison created the first moving pictures. From the little Black Maria that was Edison's laboratory and from the former stables on Vine Street in Hollywood, where Cecil DeMille and Jesse Lasky started, has grown one of the four largest industries in America, providing entertainment for 85,000,000 people each week in this country alone. This is less than a mile from the Hollywood Lutheran Church. (The original lot bought by the Hollywood Lutheran Church is now the site where the Warner Brothers Studios are located.) The first feature motion picture, "The Train Robbery," was 800 feet long. Hollywood uses more than 1,000 miles of film daily in the production of features at the rate of 600 a year.

Motion pictures today employ in all departments throughout the country 282,000 people. Hollywood production alone employs 30,000 workers in 276 different occupations. The industry's annual payroll is \$368,000,000. It buys raw material from 270 industries and contributes through these purchases to the welfare of each of the forty-eight states. The industry represents a \$2,000,000,000 capital investment. It pays \$100,000,000 annually in taxes for the support of the Federal government. There are more than 17,000 theatres in the United States daily showing the manufactured entertainment labeled, "Made in Hollywood." Motion pictures have become a part of our modern life. People are not content merely to enjoy an idle hour in the theatre; they want pictures that widen their horizon in all spheres of life.

It is encouraging to know that the industry realizes more than ever its responsibility to the people. Mr. Hays recently said: "Those of us in the motion picture art-industry do, indeed, realize full well the significance of our trusteeship of this essential enterprise at this particular time. . . . We must not fail in this trusteeship regardless of the enormous dangers with which a war-mad world has surrounded us."

Pre-views of Outstanding Pictures

1. *The Great Victor Herbert*. Paramount. An excellent true-to-life musical filled with heart-throbbing episodes of dramatic appeal. Starring Mary Martin, Allen Jones, etc. Family.
2. *Drums Along the Mohawk*. 20th Century-Fox. Excellent picture in every detail by a capable cast, based on a true story of the Revolutionary War. Family.
3. *Our Neighbors—The Carters*. Paramount. Well presented with Fay Bainter in the roll of mother. Appealing. Family.
4. *Allegheny Uprising*. R.K.O.-Radio. Based on the historic episode in the early days of Pennsylvania. Appropriate musical background. Plenty action. Family.
5. *Tower of London*. Universal. Grand historical melodrama, touched with the splendor of courts and the squalor of the poor. Tense. Adults.
6. *Meet Dr. Christian*. R.K.O.-Radio. An appealing human interest story, starring Jean Hersholt. Good photography. High in social value. Family.
7. *Rulers of the Sea*. Paramount. Absorbing and convincing. Lovely photography. Excellent direction. Educational. Family.
8. *The Great Commandment*. Cathedral Films. A dignified production. Biblical. Remarkable handling of a delicate subject. Family.
9. *Too Busy to Work*. 20th Century-Fox. By far the best episode in this popular series. Direction expert. Good for entire family.
10. *Hollywood Cavalcade*. 20th Century-Fox. A modern technicolor story of the "movies" thirty years ago. Here Hollywood laughs at itself. Family.

WHY I CHOSE THE MINISTRY?

THIS was one of the questions answered by Francis A. Daehling, Gettysburg College, '38, Philadelphia Seminary, '41, at the annual Life Work Service meeting held by the Luther Leagues of Christ Lutheran Community Church, Upper Darby. Mr. Daehling said:

"Many ambitions have been in my mind. I wanted to be a musician. Then I wanted to design big things, so I thought I would like to be an architect. At the end of my high school years, I made the statement in the year book that my ambition was to be a mechanical engineer, specializing in metallurgy. With this in mind I started to work. I was a clerk in grocery stores, a laborer in factories, an office boy in a big corporation, and my ambitions changed to fit each situation. To be a manager, a foreman, a boss, stirred my hopes. But all seemed to be of no avail. I was not satisfied. All ambitions of fame and fortune crumbled in my hands. My dreams seemed hopeless. I was lost. Up to this point I had asked no guidance. Now I turned to God.

"It was a comforting sensation to talk with Him. There was no spectacular vision, no unusual experience. All was calm. I had the feeling that my heavenly Father was guiding His son, and I was willing to follow Him. He asked me to serve Him. I answered that I was a good church member, that I tried to live a good life, and that I loved Him. What more could I do? He answered that I should serve Him, that I should give my all, my talents, my strength, my whole being and trust in Him. I was to be His witness as a minister in the name of Jesus Christ.

"At this point our talk ceased but only for the time being. Now I must change the question which has been asked of me this evening. I did not choose the ministry. God chose me to be one of His servants. New hopes, new dreams, new fortune stimulated me. I was anxious—but how should I prepare myself? God answered me, and on a Friday in September of 1934, I left my job and the next day landed at Gettysburg College. There was less than a shoestring in my pocket, but in my heart was a force that would carry me through any problem to my goal as His servant.

"It is not my purpose to make anyone dissatisfied with his calling. God may have called you to other fields than the ministry. He may have chosen you to be a doctor, lawyer, business man, or laborer. Whatever your lot, be not dissatisfied, for the breath of God does not breathe more sweetly to the giant oaks than to the least of all the blades of grass. Serve with love, not bitterness, for bitterness will sour every piece of work you do.

"Let God help you choose your work. Let your work manifest God's love."

—U. L. C. A. Educational News Bulletin.

FROM CHINA

Missionary P. P. Anspach's News Letter

SEVERAL years ago a preaching place, or Gospel Hall, was opened in the Tsingtao district near two large cotton mills. This was branch work of our Tsang Kou congregation, and a young theological student was in charge. Results were good. When the Chinese forces left, after the beginning of hostilities, the mills were closed and most of the people of the neighborhood returned to their native homes. It was found desirable to close the work. Recently the place has been reopened with the same young man in charge. We can still report that results are good. Thirty or forty people listen to the Gospel nightly. We hope in time that a congregation can be established.

Tsingtao Christians represent a number of denominations and movements. A port city offers attractions for anyone who wishes to begin new work. New movements among Chinese Christians spring up just as they did in Apostolic days. Sometimes this motley array of many groups is the despair of missionaries; however, one can always see evidence of the inner unity among Christians. Funds have recently been raised by Tsingtao Christians of all groups for work in prisons. Such spontaneous activity, which arises from the desire to take the Gospel to unfortunates, comes from the Chinese themselves and was not sponsored by missionaries. Another project in which all Christians, except Roman Catholics, participated was the establishment of a Christian cemetery several years ago. Within the past few weeks local Christians have been raising money for the improvement of this Christian burial ground.

The New Order, which is being sponsored in occupied China by the New Regime, intends not only to control the military, economic, and political life of North China, but has also for its purpose the shaping of the cultural life of the country. An effort is now being made to unite all religions into a common association, which, it is said, will be able to foster charitable works and influence the life of the people in more effective ways than under the present unco-ordinated plan. Local Christians regard the movement with some misgivings. They have no objection to co-operating with other groups in charitable work, but they are very reluctant to participate in a common organization which may involve even the slightest compromise in matters of faith and practice.

Tsingtao, China,

MADISON, WIS., CHURCH FILLS PASTORATE

The Rev. Charles A. Puls, for thirteen and one-half years pastor of Trinity Church, Lawrence, Kan., resigned that pastorate in order to accept a call to the pastorate of Luther Memorial Church at Madison, Wis., January 1. The Madison church is situated near the Wisconsin University campus, and a large part of its program is related to ministry among the Lutheran students there. The church building was erected about fifteen years ago at a cost of a half million dollars. Edwin Moll, D.D., recently resigned the pastorate in order to become general secretary of the U. L. C. A. Board of Foreign Missions.



REV. CHARLES A. PULS

During Mr. Puls' pastorate in Lawrence a new church was built and the congregation has grown to the point that it taxes the capacity of the church. The indebtedness on the building, which in 1928 was nearly \$50,000, has been reduced to \$15,500. The average attendance of the Sunday school is 327 and the congregation has more than 800 baptized members.

Mr. Puls served as secretary of the Kansas Synod 1934-37, and as president 1937-39; and is president of the Board of Trustees of Midland College at Fremont, Nebr. In addition to his pastoral and ecclesiastical connections, he found time to engage actively in community enterprises. For five years he was radio preacher over Station WREN. He was a sponsor of the "Poor Children's Shoe Fund" for about ten years, and was connected with the Social Service League and with the Red Cross Society of the county. His removal from Lawrence will leave a considerable vacancy to be filled in the area in whose work he was deeply and actively interested.

COMMUNIST COMMUNICATION ANSWERED

W. L. Scheduling, D.D., pastor of Mount Tabor Lutheran Church, Syracuse, N. Y., received from the chairman of the County Committee of the Communist Party in his area "a letter and a leaflet pointing out the folly of former President Herbert Hoover's appeal and the proclamation of the Mayor of Syracuse of a Sunday for Finland." There are not many persons in the United States who have spent months in Russia in relief work and who thus have been able to appraise the spirit of that country's communism with reference to the victims of war and famine. But the Rev. Dr. Scheduling is one such person. He was in Russia at the time when the National Lutheran Council commissioned the late Dr. John A. Morehead and himself to go into that country and help distribute American-given supplies to those in need.

He was with the Hoover expedition during the winter of 1922 and 1923. He came out with very definite ideas as to the efficacy of communism. On the basis of his personal experiences, complemented by his knowledge through the press and other media since his return from Russia, he wrote a very spirited rebuke to the communist who addressed him.

Perhaps that is one effective way of nullifying the influences of the party of the Godless in the United States.

GOLDEN WEDDING ANNIVERSARY

DECEMBER 24 the Rev. and Mrs. George A. Royer celebrated the fiftieth anniversary of their marriage at the home of their daughter and son-in-law with whom they made their home in Milford, Ohio. This celebration brought together many friends, and greetings were received by letter from many others who could not be present in person.

Pastor Royer was in the active ministry for more than forty-six years, during all of which time his faithful wife was his constant helper and companion. Together they served eight pastorates as follows: Accident, Md.; Aurora, W. Va.; Clear Spring, Md.; Loysville, Pa.; Union Bridge, Md.; Florence, Ky.; Sulphur Springs, Ohio; and Greenford, Ohio. Mr. and Mrs. Royer have two daughters, Mrs. V. N. Davis, who lives near Somerville, N. J., and Mrs. Elbert S. Judd of Milford, Ohio.

GOLDEN ANNIVERSARY

St. Simon's Congregation, Chicago, Ill., has rounded out fifty years of blessed service to the generations that have come and gone and that are living today and tomorrow. May she always be a citadel of the glorious gospel truth, a refuge for the sin-sick souls and a haven for all on life's tempestuous sea. These opening words in the golden anniversary booklet of the congregation speak their own thanksgiving and prayer of the congregation and pastor. Ten days of services and programs were arranged December 3-13, with each auxiliary taking part and each organization contributing toward the success of the venture. The speakers included the Revs. B. Korte, E. Schmidt, O. Kait-schuk, L. F. Weihe, R. R. Belter, and William F. Buch, D.D. The church belongs to the Wartburg Synod.

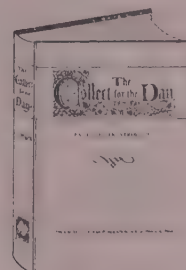
The property (both church and parish hall) was renovated, redecorated and refinished for the occasion. Several thousands of dollars were expended in making it beautiful. The members in anticipation of this year's celebration had busied themselves for several years planning and beautifying. All in all, it was an inspiring event.

The pastor, C. W. Knudten, D.D., has served this congregation for almost forty-eight years. Both Mrs. Knudten and Dr. Knudten were presented with a gold watch at the banquet. Words of appreciation were voiced by two of the members, Mr. John Popp and Mr. Henry Walter.

NEW

The Collect for the Day

By PAUL ZELLER STRODACH



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PERSONAL

Mr. George Robert Koehler, a member of Grace Church, Bethlehem, Pa., was ordained to the gospel ministry in his home church on the evening of December 20 by the president of the Ministerium of Pennsylvania, the Rev. Dr. E. P. Pfatteicher. The Rev. Walter C. G. Veit, president of the Allentown Conference, assisted in the service, and the sermon was preached by the pastor of the congregation, the Rev. Dr. J. Howard Worth.

Mr. Koehler has accepted the call to become pastor of Alsace Lutheran Church, Reading, Pa., of which Dr. Charles E. Kistler had been pastor since his ordination in 1898. Dr. Kistler has retired from the active pastorate. The congregation reports a confirmed membership of 1,260, communing membership 730, and a Sunday school of 572 scholars and 102 officers and teachers. The valuation of the church property is \$150,000, and the indebtedness \$2,500.

WANTED

For family history data, copy: "History of the Pittsburgh Synod of the General Synod," by Dr. Burgess.—Write Theo. H. Scheffer, Puyallup, Wash.

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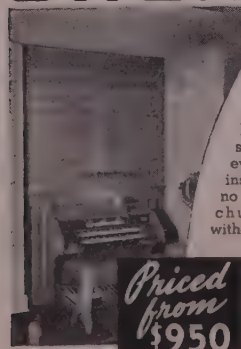
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Department L U

The Rev. M. L. Kroh has resigned from the pastorate at Uniontown, Md., to accept a call from the Seven Valleys Charge, York County, Pa., effective February 1.

On Christmas Day in Christ Church, New York City, Prof. Henry Offerman, D.D., of the Philadelphia Seminary, who recently celebrated the fiftieth anniversary of his ordination to the ministry, and Dr. Samuel Trexler, president of the United Synod of New York, brought the thoughts of Christmas to the congregation composed of many of the leaders of Lutheranism in the metropolis of America.

SYNODICAL LEAGUES IN PENNSYLVANIA

SIXTY-FOUR years after the "seed" was planted by Dr. J. M. Reimensnyder, we find the course of Lutheran Youth work in Pennsylvania again changing to branch out into synodical areas in an effort to further God's kingdom among the youth of our Church. The Young People's Society that Dr. Reimensnyder organized in 1875 in Lewistown, Pa., became part of the first synodical federation of Young People's Societies of the Lutheran Church of our country when, in 1889, the "Luther Alliance of the Susquehanna Conference and Synod" was formed. Later this group became a part of the body that formed the Luther League of Pennsylvania in Harrisburg in 1894.

From ten district leagues embracing ninety societies at the time of organization, the Luther League of Pennsylvania grew until, according to 1939 statistics, it comprised eighteen districts with a membership of 8,793 Senior and 3,079 Intermediates in 398 Senior and 126 Intermediate Luther Leagues.

At its forty-sixth annual convention held in York, Pa., in July 1939, action was taken to effect synodical organization as soon as possible, and as of December 31, 1939, the Luther League of Pennsylvania dissolved.

In its place will rise three synodical organizations—the Ministerium of Pennsylvania, Central Pennsylvania Synod and Pittsburgh Synod being in this territory. Each synodical group had organization meetings—Central Pennsylvania and Pittsburgh both meeting December 2, the former in Bethlehem Church, Harrisburg, and the latter in First Church, Butler. Ministerium of Pennsylvania leaguers had their meeting in St. Mark's Church, Philadelphia, September 16. Constitutions were adopted, officers elected, application for membership in the Luther League of America made, and, as of January 1, 1940, the three groups are ready to continue the Luther League program in their respective synods under the leadership of their presidents, who are: Earl C. Punchard, Philadelphia (Ministerium of Pennsylvania); Kenneth W. Dry, Lemoyne (Central Pennsylvania); and Carl Beisecker, Pittsburgh (Pittsburgh Synod).

It is expected that concentrated effort will be expended by the Luther Leaguers to enlarge and strengthen the present membership of each synodical group, and a cheerful and optimistic outlook is seen. With this new venture in Pennsylvania

Luther League history, go the prayers of the leaders and youth of the Church that the work may continue onward and upward as it has in these past years under the guidance of faithful and upright leaders.

ANNA M. SCHLEGEL.

SUCCESSFUL LEADERSHIP TRAINING SCHOOL

ST. MARK'S CHURCH, Davenport, Iowa, was host to the second annual *Lutheran Leadership Training School*. This school was a tremendous success under the leadership of Dean William G. Rozeboom, M.A., instructor of music at the Rock Island High School and consecrated layman of St. Paul's Church, Davenport. Dates for the class sessions of 1940 have been announced to the four supporting Lutheran churches.

Every Wednesday night for a twelve-week period, a total paid enrollment of 150 students would assemble for a short worship period in the St. Mark's Chapel. Then the assembled group would divide into four classes in order that they might study subjects of a general nature for the improvement of individual technique. At the end of a fifty-five-minute period, courses of a specialized nature would be offered, fitting the leader's particular needs.

Four Lutheran churches co-operated in this venture to develop strong leaders for every department of church work. The churches are: Grace, the Rev. A. O. Arnold pastor (Augustana Synod); Zion, the Rev. L. G. Krebs pastor (American Lutheran Church); St. Paul, J. A. Miller, D.D., pastor (U. L. C. A.); and St. Mark's, M. A. Getzendaner, D.D., pastor (U. L. C. A.).

Assisting Dean Rozeboom with the administrative duties of the school were Francis DeReus, assistant dean; Florence Eggers, secretary; Millicent Ovens, assistant secretary; Royce and Blair Schafer, custodians of property; Helen Sanders, organist; and the Rev. William E. Kmet, publicity director.

The general courses and faculty were as follow: "Education and World Friendship," by Alta E. Samelson, former missionary of the Augustana Synod; "The Church Through the Centuries," by Philemon J. Martin, instructor of history at the Rock Island Senior High School; "The New Testament," by Isaac M. Anderson, Litt.D., professor of Greek at Augustana College; "A Study of Christian Growth," by Lowell V. Simpson, associate professor of psychology at Augustana College. Specialization Courses and faculty were: "Guiding Children in Christian Growth," by Arlene E. Peters, instructor at the J. B. Young Intermediate School, Davenport; "Guiding Youth's Approach to Religion," by Dora Cervin, Dean of Women at Augustana College; "Administering Leadership Training," by William G. Rozeboom; "The Church Worker and His Preparation," by Alma Peterson, former teacher in public schools; "The Church Worker and His Group Sessions," by the Rev. William E. Kmet.

"FATHER, may I never be silent when I ought to speak for Christ."

A PRAYER

By Minnie K. Hoffman, Chambersburg, Pa.

DEAR God! shall this great strand
Of shining sea and land
Be ruled by war?

O Thou, Who didst create
This world for love, not hate,
Before it is too late
Heal thou the sore.

Make Thou the wars to cease;
May universal peace
Brood o'er the land.

When Christ reigns in the heart
His spirit will impart
A strength to do our part;
Then shall we stand.

To those who war proclaim—
Who never knew Thy name,
Thy spirit send.

Straight as an arrow's dart
Pierce with Thy Word each heart,
And ne'er from them depart
Till time shall end.

CONGREGATIONS

Hays, Kansas. The attendance at the midnight candlelight service on Christmas Eve at Trinity Church is growing so rapidly that this year the church auditorium was entirely filled. This is becoming the recognized service of Protestantism in this city.

Six-foot, branched white candelabra were placed among the pews and shorter ones in the windows. The church was sufficiently lighted by candles for reading and singing of hymns: 150 candles were used. A half hour organ prelude of Christmas melodies preceded the service.

Just around the corner stands the large Roman Catholic Church with its thousands of members. Worshipers of the two churches mingled to make an "area of adoration" that stretched its parked cars like the rays of the star in all directions.

A large lighted star adorned the front of the church and another seemed to hover over the altar. The people of the congregation brought in their poinsettias to place on the altar for the service.

Norwood, Pa. Immanuel Church, the Rev. W. V. Garrett pastor, has enjoyed two outstanding blessings during 1939. During the early part of the year \$8,500 was received as part of the entire estate of Mrs. Lydia Fralich. The total bequest is expected to reach about \$15,000. During the six and one-half years of the present pastorate the church debt has been reduced by \$22,500. This reduction, in a church that has keenly felt the burden of a huge debt during the depression, has brought about a spirit of hope and optimism that is truly gratifying.

The second blessing also came in the form of a gift. December 3 there was unveiled and dedicated in the church what will probably prove to be an outstanding religious mural. It was painted by Miriam Tindall Smith in memory of her mother, Mrs. J. Minerva Tindall. The painting

covers the entire rear wall of the church auditorium, and depicts three scenes from "The Life of Christ." The central scene, measuring 43 feet in width by 13 feet in height, represents "The Sermon on the Mount." The one side panel depicts "Christ and Mary in Gethsemane," and the other "Christ and the Two Blind Beggars."

Miriam Tindall Smith spent one year and a half on the mural. The figures are eight feet tall, and each one was painted from a living model. At the dedication service both the church and the Sunday school room were filled to capacity. During the afternoon, and until late at night, a constant stream of spectators came to view this work of art. The artist was on hand to explain her interpretations, and she also had an exhibit of the various stages of her work in the basement of the church.

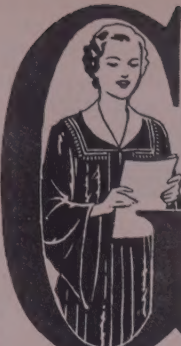
Two choirs—an adult choir, and a junior girls' choir—numbering about fifty voices sang the two selections at the dedication service. Both choirs participate in the service each Sunday morning.

Philadelphia, Pa. At a special service on Sunday evening, December 17, St. Stephen's Church received a silk American flag, the gift of Mrs. E. Gordon Beer in memory of her parents, Mr. and Mrs. James Wilde. The flag was installed by the Pennsylvania Railroad Post 204, American Legion, members of which post came in a body to the service. The speaker on this occasion was Chaplain Joseph H. Booth of the American Legion. The pastor, the Rev. Walter T. Hempel, accepted the flag and spoke in behalf of the congregation.

A SERIES of activities in the Lutheran churches of northern Lancaster County, Pennsylvania, during the fall and winter of the year just closed has aroused considerable interest in the program of our Church. One venture was a Reformation Rally held in the Main Theatre in Ephrata, October 29, when 1,500 people filled this new theatre to capacity to hear a thrilling story of the hero of the Reformation by E. W. Weber, D.D., pastor of Trinity Lutheran Church, Pottsville, Pa. A choir of one hundred voices representing seven parishes sang two anthems. A part of the offering was devoted to the educational institutions of the Ministerium of Pennsylvania.

Between October 10 and November 14 the same parishes combined in a Leadership School held at Trinity Church, Ephrata, on six consecutive Tuesday evenings. Two First Series courses were offered, one Second Series course, and one specialization course, together with two general Bible courses. There were 157 enrolled with an average attendance of 121. In the First Series course 38 qualified for credit cards, and in the Second Series 25. Four received certificates of progress. It is expected that another such school will be held next fall.

The same group of ministers are planning a Lenten pulpit exchange whereby on Sunday evenings during Lent each pastor will preach as guest in another church. A series of Lenten meditations has been arranged, each man preaching on an assigned text. The participants include Pastor G. B. Ammon of Lititz, W. R. Knerr



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FIFTEEN new full tuition scholarships will be distributed among the four classes at Hartwick College, Oneonta, N. Y. Six will be given to freshmen; four to sophomores; three to juniors and two to seniors. A new tuition scholarship has been created in honor of the president emeritus, Dr. Charles W. Leitzell. These scholarships will be awarded on the basis of scholastic records in high school, personal qualifications, and a competitive examination which will be held Saturday, April 20, at the college.

Ten Hartwick College honor scholarships were voted by the Board of Trustees, and will be awarded on the basis of merit and need.

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THE PHILADELPHIA SEMINARY

In the Graduate School, which opened October 11, 1939, eight different courses are offered. Professors Offermann, Fischer and Snyder are giving courses in Exegesis of the Epistle to the Romans, Present-day Theological Currents and their Influence, and Recent Developments in New Testament Studies, respectively. Professor Tappert lectures on "The Reformers and Their World," and Professor Hoh is presenting "Preaching Problems." Professor Seltzer is giving a course on "Worship in the Life of the Parish," and Professor Nolde offers two courses on "Methods of Research," one intended for those who are candidates for the degree of Bachelor of Divinity, and another for those who are candidates for the degree of Master of Sacred Theology. . . . A registration fee of \$2.00 a year for each course elected is charged. Of the 117 registrants, 21 are graduates of other than Lutheran seminaries.

THE COLLEGE AND THE MINISTRY

LUTHERAN, Presbyterian and Episcopal ministers in the Metropolitan area volunteer their services in a series of advisory lectures at Wagner Memorial Lutheran College on Staten Island under the direction of Rev. Dr. Willis S. Hinman, chaplain of the college and professor of Greek and Latin. . . . The lectures are sponsored by the Lampadia Society, a non-sectarian religious campus group of students. Thirty-three ministerial students are taking the liberal arts courses at the college, preparatory to entering seminaries. This advisory lecture is designed to orientate them in ministerial duties. The topics selected for discussion are: "The Minister and the Sick Room," "The Minister and the Man Outside the Church," "The Minister and Publicity," "The Minister and Education," "The Minister as Pastor," "The Minister and the Synod," "The Minister and His Study," and "The Pastor and a Growing Church."

IN INNER MISSION CENTERS

The Good Shepherd Home at Allentown, Pa., broke ground September 24 for an additional Old People's Building, which is to be erected at a cost of \$77,000. \$7,000 of the amount is on hand. Superintendent John H. Raker, D.D., confidently believes the balance will be forthcoming as needed.

Tabitha Home, Lincoln, Nebr., is planning the erection of a \$100,000 building to replace the main building which houses the old people of this institution. A new building is sorely needed. Careful plans are being laid for a campaign to raise the necessary funds. Dr. M. A. Ritzen is the superintendent.

At the Old People's Home of the Pittsburgh Synod located at Zelienople, Pa., Mrs. Frank Richter has resigned after a period of outstanding service as matron and superintendent. The Rev. William Pfeiffer, formerly pastor at Leechburg, has been called as the new superintendent.

Miss Anna P. Hess has served for thirty-two years as the directress of the Italian Neighborhood House of Philadelphia, Pa. Miss Mary B. Long has served for twelve years as secretary at the Orphans' Home at Salem, Va. Miss Jessalyn Bauknight has recently taken over the duties which Miss Long has so efficiently performed. At the same institution Mrs. P. L. Wheeler has resigned after twenty-one years of unselfish service as housemother of the Boys' Cottage.

Sister Edith Baden concluded her outstanding period of service as executive secretary of the Inner Mission Society of Reading, Pa. Sister Clara Knoob has been appointed to take her place. Sister Edith moved to Erie, Pa., where she entered parish deaconess work.

At Baltimore, Md., there are also changes in staff personnel. The Rev. Henry J. Whiting has been called as the assistant superintendent and Sister Louise Schulz has been appointed to succeed Sister Ida Steuerwald as child and family welfare worker.

Mr. Charles A. Sullivan has been called to fill the position of welfare secretary at the Tressler Orphans' Home at Loysville, Pa. He succeeds Mr. W. H. Jacobs, who has filled this office for thirteen years. Mr. Sullivan comes to the position well qualified. He is a graduate of Gettysburg College and Seminary, and has also had training under the Council for Clinical Training of Theological Students, serving internship at the University Hospital at Ann Arbor, Mich., the New Jersey State Hospital at Greystone Park, N. J., and at the United States Penitentiary at Leavenworth, Kan.

The Lutheran Welfare Society of South Dakota has received the very first license for Child Welfare Work issued by the new State Department of Social Security. This society was formerly the Lutheran Children's Home Finding Society. Its executive secretary is Miss Bertha Bragstad. When issuing the license, Mrs. Grace Martin, head of the Child Welfare Division of the state, said, "It is interesting to note that the first license goes to an institution which has been nationally recognized over a period of years as maintaining acceptable standards. Its executive, Miss Bragstad, is known throughout the state as setting the pace for high standards in Child Welfare Work."

In setting up the standards which the state will adopt for child-caring agencies and institutions, our Lutheran Welfare workers are being called upon for advice and counsel. We offer our hearty congratulations to Miss Bragstad and the Lutheran Welfare Society of South Dakota.

—Inner Mission Work.

"Not doing anything is not being good. You are here to be good for something."

It is reported that the American Association for the Advancement of Atheism has raised a fund of \$500,000 with which to establish a new anti-Christian magazine.

AS SEEN FROM A STEEPLE

(Continued from page 15)

in the forest cutting wood. They work for various concessions. And there is Ituni, our mission among the Arawak Indians. These are a quiet, unassuming people who look to the church for help in time of need. They live very simply in a one-roomed thatched hut in which their hammocks are slung, and a log or two to serve for seats, and a cooking pot. A little farm where they can grow cassava and plantains, suffice them. They travel entirely by canoe, for there are very few paths in the bush. The children live as their fathers before them. Not very long ago the school inspector visited the school and asked the children why they slept with open windows. This question brought great difficulty to the children, as most of them were not certain what a window was. When that was explained they were again asked the question. One bashful boy finally got up courage to tell the inspector, "Please, sir, to keep the bad air in." I am only a silver swan, but I fear he didn't give the answer his Father would have wanted him to give, namely, "To keep the wicked spirits out."

A few miles farther down the river is the Maria Henrietta compound, where the congregation will soon celebrate the fortieth anniversary of their church building. Here the mission house, or rest house for the pastor, is located. The catechist, Mr. Blair, is the son of a former catechist of Ituni. When Mr. Blair was a very small child, his father went out a short distance from the house one Sunday morning and returned staggering, only to live long enough to indicate that he had been poisoned by an Indian who sought revenge. Who knows where he felt he had been wronged? Today the catechist's son carries on, with an enlightened people. Still a few miles below Maria Henrietta is the St. Lust church and school under the leadership of Catechist Lewis. All these churches of the Upper Berbice are served by Pastor Magalee, who travels about in our mission boat, "Carola," which has a fine outboard motor.

The youngest child of the Lutheran Church is under Pastor Bowen's care in Georgetown. The exterior of the rented building does not look very churchly, but the interior looks very nice. The Mission rents a hall on the second floor. The first floor is a shop. A congregation has been organized, and I look for great things from Georgetown.

I have dreamed the hours away. I stand today, as through the years, only a silver swan on a Lutheran church steeple. Tell me, you kind friends to the north, how many years more will you permit me to stand on the Lutheran church steeple? You, and you alone, can give me what I need. Shall I stand here gazing at the river, and see no new sons and daughters, children of the Lutheran Church? I see far, and truly the fields are white to the harvest. Let us work and watch and pray together.

OBITUARY

Jacob Henry Culler, D.D.

retired pastor of Springfield, Ohio, died December 26, 1939, at the age of ninety-three years, in the Springfield City Hospital. He entered the hospital December 20 for treatment of an abdom-



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inal ailment and underwent an operation December 23.

Dr. Culler was born October 5, 1846, on a farm near Lucas, Ohio, the son of Andrew and Elizabeth Zody Culler. He was confirmed in Mt. Zion Lutheran Church, which was organized in 1833 and is now a part of the Mifflin Parish. After attending the Lucas schools, he furthered his education in the Select School of Hayesville, and in 1886 enrolled in Wittenberg Academy. The following year he entered the freshman class in college, and was graduated from Wittenberg in 1871. The following year he attended the seminary, from which he was graduated in 1872. Wittenberg College conferred upon him the A.M. degree in 1875, and the honorary degree of Doctor of Divinity in 1899. He was a member of Phi Kappa Psi Fraternity, and was probably the oldest member of this fraternity in Ohio.

In 1877 the Rev. Mr. Culler was married in Claridon, Ohio, to Miss Lucy Jane Yeend, a native of England. To this union were born two daughters, Alice Florence, who died in Newton, Iowa, at the age of nine months; and Violet, born in Burlington, Iowa, who survives, and with whom Dr. Culler made his home in recent years. In 1882 Dr. and Mrs. Culler traveled in Europe for six months. Mrs. Culler passed to her eternal reward several years ago.

Dr. Culler began his ministry in Williams County, Ohio. After serving that parish for seven years, he accepted a call to Newton, Iowa, where he remained for four years. In 1884 he began a pastorate at Burlington, Iowa, where he organized Trinity Church. When that church observed its fiftieth anniversary in 1934, Dr. Culler was the central figure of the celebration. In 1895 he returned to Ohio, serving St. Paul's Church at Bucyrus, and later the First Church of Wapakoneta. In 1911 he removed to Springfield, where he made his home until his death. He supplied various churches and continued his enthusiastic interest and active participation in all affairs of the church until within two weeks of his death. He was a regular attendant at the Sunday school and the worship services of the Fourth Lutheran Church, of which he was a member.

Dr. Culler served the church at large in many capacities. He was president of the Iowa Synod, and secretary and president of the Wittenberg Synod. He was delegate to the General Synod eight times, and attended several meetings of the United Lutheran Church. He was a member of the first Board of Education of the General Synod, and served as the first secretary of this Board. He was always interested in the educational institutions of the Church. He served on the Board of Directors of Carthage College. In 1885 he was asked to accept the presidency of Carthage College, but declined the office because of his preference to continue in pastoral work. He served for twenty years (1904-1924) on the Board of Directors of Wittenberg College, and for two years of this time was president of this Board.

He contributed articles to the *Lutheran Quarterly Review* and to other church papers. He was frequently invited to preach baccalaureate sermons and to deliver addresses on public occasions.

In March 1937, Dr. Culler gave to Wittenberg College, upon the basis of an annuity payable to himself and his daughter during their respective lives, properties and securities valued at approximately \$16,000. This was not the first gift Wittenberg had received from the Culler family. Their support of the college had been so generous as to cause the establishment of a chair in Hama Divinity School, known as the Culler Professorship of Old Testament Language and Literature.

Besides the daughter, Violet, who is the only remaining member of the immediate family, two nephews and one niece survive. They are David Culler, who lives near Lucas, Ohio; Aaron A. Culler of Pittsburgh, Pa.; and Mrs. Floyd Cole of Perryville, Ohio.

Two other members of the class of 1871 of Wittenberg remain of a triumvirate which was probably unique in the annals of American colleges. The other two are the Rev. Dr. Thomas F. Dornblaser of Chicago, oldest living graduate

of Wittenberg College, who observed his ninety-eighth birthday anniversary last June, and the Rev. Dr. Lemon L. Uhl of Boston, Mass., who served fifty years in the Lutheran mission field in India.

The funeral service for Dr. Culler was held December 28 at the Fourth Lutheran Church, in charge of the Rev. Carl W. Shanor pastor. The body was interred in Ferncliff Cemetery. President Rees Edgar Tulloss of Wittenberg College issued the following statement upon learning of the death of Dr. Culler:

"In a measure seldom equalled, with unswerving and wholehearted devotion, Dr. Culler gave his life and energies to the service of the church. The work of the ministry he found unchangingly satisfying. In a conversation with me a few days before his death, he referred again and again to the 'wonderful privilege' of having been called into the ministry, and to the goodness of God which had sustained him therein. Through his work in founding and upbuilding congregations, he made a rich contribution to the church. Still more significant is the contribution that he was privileged to make to thousands of individual lives. His lovable personality, his kindness and sympathy, his strong faith, and his ability to stress the fundamentals of the Gospel brought him the love and esteem of those to whom he ministered. We think with gratitude not only of the length of his life, but of its quality, and of its significance to the Kingdom of God."

D. L. Keyser.

SYNODS

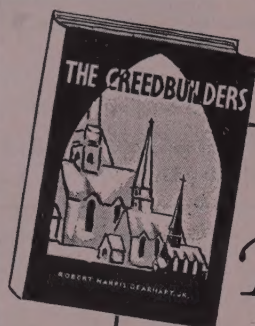
The eightieth annual convention of the *Georgia-Alabama Synod* will be held at St. Paul's Church, Savannah, Ga., H. J. Black, D.D., pastor, January 31-February 1 and 2. The convention will open with The Service at 8.15 P. M. John L. Yost, Sec.

The one hundred fifteenth annual convention of the *Evangelical Lutheran Synod of South Carolina* will meet at St. Matthew's Church, Charleston, S. C., W. C. Davis, D.D., pastor, January 24-26. The opening session will be held on the morning of the twenty-fourth at 11.30 o'clock. Karl W. Kinard, Sec.

The one hundred eleventh annual convention of the *Lutheran Synod of Virginia* will be held at St. Mark's Church, Roanoke, Va., J. L. Sieber, D.D., pastor, January 23-26, 1940. The opening session will be held at 7.00 P. M. Hugh J. Rhyne, Sec.

CHANGE OF ADDRESS

Beaver, Ervin, from 1228 Spruce St., Philadelphia, Pa., to 519 S. Ridgewood Ave., Daytona Beach, Fla.
Davis, Charles A., from 22 Kinderhook St., Chatham, N. Y., to 998 Bushwick Ave., Brooklyn, N. Y.
Detmer, Edwin J., from 102 Harriet St., Evansville, Ind., to 647 E. Florida St., Evansville, Ind.
Lehmann, J. J., from Gardenville, N. Y., to 48 Klas Ave., Buffalo, N. Y.
Lubold, Guy M., from Uniontown, Ohio, to 382 Maple Ave., Niles, Ohio.
McGuire, H. J., from 316 S. 10th St., St. Joseph, Mo., to 33 N. Chapel St., Elgin, Ill.
Moll, D.D., Edwin, from 1025 University Ave., Madison, Wis., to 3130 Oxford Road, Shorewood Hills, Madison, Wis.
Puls, Charles A., from 1046 New Hampshire St., Lawrence, Kan., to 1025 University Ave., Madison, Wis.
Sullivan, Charles A., from 22 W. Middle St., Hanover, Pa., to Tressler Orphans' Home, Loysville, Pa.
Teckhaus, S.T.M., H. A., from 210 Twelfth St., Tekamah, Nebr., to Otoe, Nebr.
Westenbarger, B. L., from 829½ N. Hobart Blvd., Hollywood, Calif., to 1203½ Muirfield Road, Los Angeles, Calif.
Woods, John O., from 2450 Rivermont Ave., Lynchburg, Va., to Carlisle Barracks, Carlisle, Pa.



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